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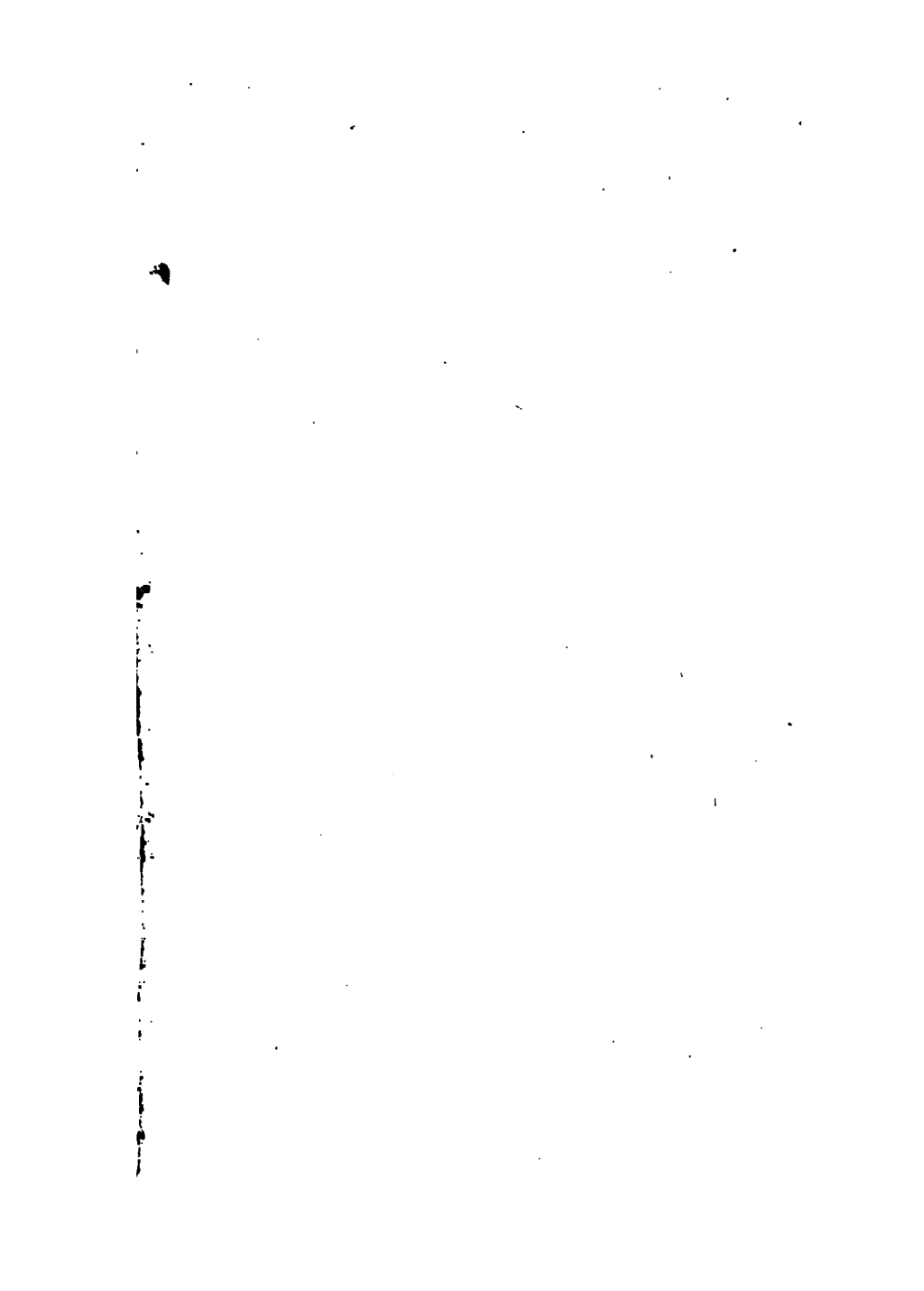
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~~Sunday 20 of June~~

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Advertisement.

SINCE the Design has been so long on Foot, to suppress *Debauchery* and *Prophaneness*, by putting the Laws of the State in vigorous Execution against them, it has been expected that the Enemies of this Scheme would have appeared in *Print*, produced their *Arguments*, and obliged the World with a Taste of the Learning and Philosophy of Vice upon so provoking a Subject : But notwithstanding all the Clamours of *Conversation*, the *Press* has been entirely barren upon this Topick, except that it has sometimes produced a little nameless *Ridicule*.

Now if any *Person of Reputation* will enter into the Dispute, and manage it without Scurrility, Sophistry, or Trifling ; if he will undertake to prove, either that *prophane Swearing, Cursing, Blasphemy, Lewdness, Drunkenness, Prophanation of the Lord's-Day, &c.* are *innocent and harmless Practices* ; that they are no way destructive to Society ; that the Laws we have to punish them ought to be repealed ; or that while they continue in Force, they ought not to be Executed ; or that Societies to promote their Execution are either *useless, irregular, illegal, or prejudicial to the Public* ; or that giving Informations to the Magistrate, is either an *uncharitable, scandalous or improper Method* ; he has here a Challenge to declare his Mind from the Press, prefix his Name to the Book, and what he urges shall neither want a Reply, nor that Reply appear without its Author.

Nov. 11. 1759.

A N
ESSAY
UPON THE
EXECUTION of the LAWS
AGAINST
IMMORALITY
AND
PROPHANENESS.

By JOHN DISNEY, Esq;

With a PREFACE address'd to
Her Majesty's Justices of the Peace.

*And thou Son of Man, be not afraid of them,
neither be afraid of their Words, though Briars
and Thorns be with thee, and thou dost
dwell amongst Scorpions: Be not afraid of
their Words, nor be dismay'd at their Looks,
though they be a rebellious House. Ezek. ii. 6.*

L O N D O N,

Printed and Sold by Joseph Downing in Bar-
tholomew-Close near West-Smithfield, 1708.

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T H E

P R E F A C E.

*Addressed to all that have
the Honour to serve Her
Majesty in the Commis-
sion of the Peace.*

Gentlemen,

WITH all Respect imaginable I offer you the following Sheets: But as I am very sure that the Cause there pleaded is the Cause of G O D, you must give me leave to insist with more than ordinary assurance *to be heard*. What this Essay proposes to you, is no more than the due Execution of the Laws against *Debauchery and Prophaneness*; to employ your Authority for the

Service of our Prince and Country, the Safety and Prosperity of every private Subject, the Honour of God, the Public Credit of Religion, and the eternal Happiness of Mankind. And surely a Proposal of this Nature deserves at least a patient, equitable, and unprejudiced Hearing. What Objections may lie against it, I have endeavoured to answer in the Body of the Book; and have proposed also some Arguments, which seemed to me of the greatest Force, to prove our Obligation in this Point. But it deserves to be somewhat more largely considered, how far the public Interests of *Society* and *Civil Government* are embarqued in the Execution of those Laws; what fatal *Mischiefs* issue from the *Neglect* of this part of our Duty; and what *Advantages* both to Prince and People from the *faithful Discharge*

Prov. 11. 11. of it. Solomon tells us, *that by the Blessing of the Upright the City is ex-*

* Exod. 20. 4. *alted: But it is overthrown by the*
 Deut. 4. 24. *Mouth (i. e. the Prophaneness) of the*
 Josh. 24. 19. *Wicked.* For He that has so often
 Neh. 1. 2, 3. declared himself * *jealous* of his own
 † Isai. 33. 14. Honour and Authority, a † *consuming*
 Heb. 12. 29. *Fire*

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V

Fire to such as go on obstinately to provoke Him, will not always suffer the Affronts that are offered him, and permit his Laws to be trampled on with Impunity. Let us not flatter our Selves that these things will be overlook'd, or that Debauchery and Prophaneness are only *personal* Crimes, and must attend their Punishment only in the World to come. Where there are either no Laws of the State against them, or the Laws that are in Force lye by to rust for want of Execution thro' our neglect, who have the Power in our Hands to curb Enormities, they are not only *Personal*, but *National* too, and God will Account with us as a *Body* for suffering the exorbitant Impudence of Vice. *Shall I not visit for these things,* Jer. 5. 29. *saith the Lord; and shall not my Soul be avenged on such a Nation as this?* The Prophet Samuel also threatens-- *If ye shall still do wickedly, ye shall* 1 Sam. 12. 25; *be consumed both* *TE* *and your KING.* Thus public Impieties, * unrestrained * Jer. 5. 1. by the Magistrate, bring down the Vengeance of God upon the Land: Whereas if you discharge the Severity

A 3

The Preface.

rity of the Laws upon them, you not only preserve your Country from Ruin, but fix it upon a better Establishment than before. *Righteousness exalts a Nation. The Work of Righteousness shall be Peace, and the Effect of Righteousness Quietness and Assurance for ever.* Let us consider what God said to *Eli*, by way of Reproof, for not punishing the Prophaneness and Lewdness of his Sons, *...Them that Honour me I will Honour:* Therefore if the Civil Government expect God's Blessing, it ought to be jealous of God's Honour; and where it is so, God will Honour it with Fame and Reputation abroad, and with Peace and Prosperity at home. Let us but purge our Selves of *this accursed Thing*, the Guilt of Popular and unpunished Vice; our * Armies shall prosper, and our Trade shall flourish; *The Earth shall yield her Increase, and God even our God shall bless us.* But Iniquity is the fatal Hindrance of all Blessings public or private, the Source of all Calamities and Disorders; so that indulging that, we must destroy our Country.

The

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The Temperance, Frugality, and other Virtues of the *Romans*, were the Support of their Common-wealth, and raised them to the Empire of the World: But as soon as the Lewdness and Luxury of *Greece* got footing amongst them, 'tis wonderful to observe how their Power declined abroad; and Factions and Civil Wars distracted them, and in course of Time, their State was intirely subverted by the more Virtuous (tho' withal the more Barbarous) Nations of the *North*. The Reason is easie to conceive: For Luxury and Debauchery (as their natural Effect) debase the Genius of a People, dissolve them to *Effeminacy* and *Cowardice*, by chaining them down to their *Pleasures*, and diverting them from that generous Spirit which is necessary to the Preservation of the Public. Or if it leave them any thing of Bravery, 'tis that of a *Bully* rather than of a *Soldier*, the meer force of Wine, and not a humane Courage, but a brutal Madness. They become unfit for all great Actions that require a steady, settled Resolution. If they be

drawn into the Field, 'tis very unwillingly, (which is apparent enough from the Difficulties we find in raising Men for the Service of the Government,) and when they come there, what they do is but a sudden Heat, into which Necessity or the Commands of a General, whom they dare not disobey, has put them, and nothing goes forward without a previous Inflammation from strong Liquors. If they happen to have Success, it may be *Vanity* as well as Wine may help them forward on the next Occasion: And if they be routed, 'tis more than their Commanders can do to bring them off in any tolerable Order, for want of that Presence of Mind which would support them if Virtue and Religion were but there. And indeed they are the more easily routed, as Debauchery impairs not only their *Courage* but their *Strength*; it weakens the Body, fills Men with Diseases, and makes them unfit to bear Arms; to endure either the Hardships of a Camp, or the Brunt of a Battle. I will not say that this is the Case of every Lewd and Debauched Person, but

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but Lewdness and Excesses naturally tend to make it so, and generally prevail.

Beside the Injuries of this kind, how many Families have been brought to Beggary or a Goal, by the mere *Expensiveness* of Vice! While the Labourer consumes his Time and his Wages in Tipling and Drunkenness, the Tradesman his Profits, the Officer his Salary, and the Gentleman his Estate, in Taverns or Lewd Houses, in Gaming or keeping Whores; 'tis no wonder that Poverty over-runs the Nation; that Taxes are so generally complain'd of, and with so much difficulty paid; that Trade is neglected, Markets fail, our Gazettees are fill'd with Commissions of Bankrupt, and our Prisons with Debtors. This cuts the very Sinews of the Government, when that which should support it, is drain'd before hand into the private Channels of Luxury by the Subject, and little or nothing remains to bear the Charge of its Defence against the common Enemy; and not only so, but it stands further exposed to Tumults and Rebellions at home; for Poverty breeds *Discontent*

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sent amongst the People, who are ready enough to charge their Hardships upon *bad Times* and the *Government*; tho' in Truth they proceed from their own undoing Vices; Discontent puts them upon *affecting Change*, and sows the Seeds of every great Disturbance to the Public. Let me add, that those who are practised to disregard their own Health and Life, Estate and Reputation, for the Enjoyment of their beloved Debaucheries, are in a fair Way to bid defiance to the Gallows, to venture upon *capital Crimes*, and such as are immediately destructive to common Peace and Honesty; as Robbery, Murder, and the like, either to relieve the Poverty which their Vices have brought upon them, or to open their Way to new Opportunities of Lust; or because they have hardened themselves beyond the Fear of Death, and resolve, according to their own lewd Proverb, upon a *short Life and a merry One*. And therefore 'tis to the Advantage of Society to have *those Crimes* vigorously Punished and Suppressed, that *these* may be prevented.

What

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What is there which our Age with greater Reason complains of, than the Growth of PERJURY? And the general either *Ignorance* of the Nature, or *profane Disregard* of the Solemnity of Oaths in Courts of Justice, and upon entrance into public Trusts and Offices. How many Juries are there that give in a just Verdict, and Witnesses that speak the Truth, rather by *Chance* than *Principle*; or if by *Principle*, rather by that precarious one of common Honesty, than from any Sense of particular Obligation from their Oaths! How many others who, without any regard to the Fidelity they are Sworn to, do, thro' Malice, Favour, or Interest, give in false Evidence and false Verdicts! How many Constables, Church-Wardens, &c. are (*wisfully* as well as *ignorantly*) forsworn in the Execution of their Offices! And is not this a Practice notoriously destructive to civil Government, scandalous to the Commonwealth, and dangerous to Society? This, Gentlemen, is chiefly owing to the *Abundance* of Oaths that are thrown about in private Conversation. When common use has sullied them, and e-
very

The Preface.

very Minute's repetition has made them cheap and vulgar, their Esteem wears off, that Reverence, which is a natural Guard to their Authority, is lost, and Conscience hardens against all Restraint or Obligation from them. I may *enlarge*, but I cannot further *explain* this: For the Case is so clear, that *Custom* and *Levity* in *Swearing* introduces Perjury, that nothing remains further upon this Head, than the Reflexion, how *necessary* it is to the Peace and Safety, and the common Interests of Men, that we should vigorously put in Execution the Laws of the State against it.

Let me further observe, that our Negligence in suppressing Debauchery and Prophaneness leads the Body of the People to such a *Carelessness of Religion* as may in time clear the Way for the Return of *Popery*. Allow Men in their Vices, and you make them hopeful Profelytes to *Rome*. For (1) Ill Men can be of no Religion *upon true Principle*; the Church of *England* and of *Italy* are all one to them; whatever Zeal they pretend to upon some Occasions for our Church, 'tis all but a
mere

mere lifeless Theory, which Education, Fashion, and Interest, have taught them. I will undertake to affirm, that they know nothing at all of the *Church of England*, who think their own Debaucheries reconcileable to her Doctrine. And since these Men are Protestants upon so slight a Bottom, should there happen a Revolution in favour of Popery, their oily Consciences would presently be on the side that's uppermost. But (2) there is something peculiar in the Church of *Rome* that flatters the extravagant Liberties and Vices of Mankind. It has the Reputation of putting Men into an easier way than ordinary to Heaven, without the Trouble of parting with their Sins; let them enjoy their Debaucheries and welcome, if they will but go to the Cost of an Indulgence, or take Absolution at the Hour of Death, or leave somewhat to the Priests to pray them into Heaven afterwards. Now certainly it is the Interest of wicked Men to like this way; the Dissoluteness of their Lives must needs prepare them to embrace a Religion that is so much to their purpose; and
(foolish

(foolish as it is) the Interest of their Vices makes them swallow every day as great Absurdities. Therefore if we would effectually keep out *Papery*, care should be taken for the timely suppressing of *Vice*.

I will add another Observation, Gentlemen, in which your Selves are immediately concerned. By the Neglect of putting the Laws in Execution, the *Authority* of the Magistrate is rendered *contemptible*. For why is so much Reverence paid you by ill Men, but because they know you have by Law the Power to punish them? If you neglect to punish, they'll forget to fear you; you make your Selves their Equals, and Contempt will follow. But 'tis not your Honour alone that is concerned in this; for if Magistrates become contemptible, the Public must share both in the Disgrace and Mischief, and very deeply too. It will be no wonder if the *Soldiery* break thro' all the Discipline of War, and fall to *Murder* and *Disorder*, when they have learnt to *despise the Officers* that should command them. A short sighted Person may easily see to the end
of

of Government, when the Laws are neglected, the Magistrate has lost his Authority with the People, and every Man's own Discretion is to be his chief Restraint.

The only medium of Government, is the prescribing of LAWS; and that which makes a Law to be regarded, is the PUNISHMENT it threatens; if therefore you *neglect the Penalty*, you *disarm the Law*, and doing that, the *Power of Government* dissolves, and by consequence the State is in Danger of being broke to pieces in Confusions. This is *in general* the Effect of slighting the Execution of good Laws, and it is *particularly* the Case with relation to those which I am now speaking of. Let *them* lye dormant, and you notoriously strengthen and encourage Vice; till at length it will come to such a Head as to be past control, and Magistrates themselves will no longer have it in their Power to suppress it.

Give me leave now to add a Word or two further, of the *Advantages* that may be expected both by Church and State from the due Execution of these Laws.

I told

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I told you before, that it introduces Reverence of an Oath, and prevents the Growth of Perjury; that it puts a stop to the Ruin of many Families; that it contributes to the Vigour, Health, and generous Spirit of a Nation; and that it wards off the Judgments of God, which first or last will break upon a debauched and impious People. Beside these, it engages Magistrates themselves to live regularly, which is a great Blessing in their Example, and a great Confirmation of their Authority; for that Man must be very shameless and hardened, who practises himself the Vice he punishes in another. By this too we shall be better able to *trust* Mankind in our common Dealings with them. The Suppression of those extravagant Vices that waste Estates, and end in Poverty and Ruin, tends evidently to secure public Commerce and Credit: For how many debauch'd lewd Gentlemen have we seen under a splendid Figure and Appearance, who have *suddenly* been so broke as to be worse than nothing. Their Port in the World, and the Reputation of their Estates, have brought the Mer-

cers

cers and the Markets to give them Credit, till being no longer able to keep their Ground, they are unexpectedly blown up, and are no where to be seen but in the Shop-Books or a Goal. This is the natural Effect of *Extravagance*, as that is of *Vice*; and therefore the Suppression of Vice must contribute very much to set a Tradesman easie: For where Temperance and good Order preserve a Fund of *Wealth*, (tho' there should be none of *Honesty*) the Law will find him a Way to recover what is justly owing him; his Debt is not to be accounted *desperate*.

Let us consider yet further the Advantage it will be to the *Christian Religion* and the *Church of England*. It gives new Life to the Friends of Virtue and Goodness, who have been too long run down by the overbearing Insolence of Vice, to appear more openly in their Defence. The Times were come to that unhappy pass, that many well-disposed Persons, affrighted by the general Ridicule of all that's Serious, durst hardly be known to be virtuous, or so much as speak of *Sin*

and *Duty*, of *God* and *Goodness*, without a Blush: But the Execution of these *Laws* has already very much encouraged and will further encourage them, wherever it prevails, to declare themselves more freely, to reprove with Boldness, and defend the common Cause of *Virtue* with the Spirit that becomes a Christian. And so much the more as the Vigour of those *Laws* is supported by our Faithfulness, that Courage of Good Men will encrease, and Shame will be fix'd where it ought to be, in the Countenance of the Prophane and Vicious.

Nor is only a Guard to the *Honour* of Religion, but a real & very great assistance to its *Progress*, and upon several Accounts a most happy Step to Mens Salvation. When they are posting with loose Reins to Hell, the Execution of the *Laws* upon them is a *very seasonable Check*, and cannot but bring them back a little to consideration, whither it is they are a going. And if there were no other Advantage in it, this would be sufficient, that it delivers them from the *Temptations* and *Opportunities* of Sin, and the fatal Poison of *Examples*. How many are there who would *never be guilty of*
Pro-

prophane Oaths & horrid Execrations, which destroy the Conscience, How many others who would never arrive to a *Habit* in those Hellish Practices, if they had not the Vogue of Fashion and Custom in the Company they keep! And if the Laws were duly Executed, that Fashion would be broke, and the Practice discouraged, which would take away the only Temptation there can be to that Vice. Were Public Houses restrain'd to their original Use, by Inspection into their Disorders, and the Execution of the Laws upon them, *Tipling* would be prevented, and in that the great occasion of *Drunkenness* removed. Were Men kept by the like Means from Idleness, and inured to honest Industry and Labour, they would not have leisure to be tempted to Gaming, Extravagance and Debauchery. Were they obliged by the due Execution of the Laws to a constant Attendance at Church, how many unhappy Opportunities of Prophaning the Lord's-Day, would be cut off! And were the Prophanation of it by Sports and Pastimes vigorously suppress'd, how many Vices that evidently have their Rise from that would be prevented!

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When all sort of Religious Conversation is so generally exploded, and Virtue made a Jest of, and the Scriptures either ridiculed or denied, does not this apparently encourage and confirm those that are already Vicious in their Contempt of these things? and even with those that are better disposed among them, does it not insensibly corrupt their Principles, abate their Reverence to Virtue, and work them by Degrees to a settled Disast and Aversion to the Way which they find every where spoken against? Are not even very good Men the worse for Conversation as it now goes? Is there not a powerful Infection in the Discourses of a lewd or prophane Wit, which more or less leave an unhappy Tincture upon the Audience? But by the legal Prosecution of such Blasphemies and Impieties, this scandalous Licentiousness would be over-awed, and a young Gentleman might come into Company, without the Danger of turning Deist or Atheist; and a good Man might appear amongst his Neighbours without such a terrible shock to his Religion and Morals. What can be more dangerous to Virtue than the Impudent

udent Sollicitations of Lewd Women in our Streets, the Nests of Bawdry that are known and settled in particular Houses, and those open Nurseries of Irreligion and Lewdness, the Play-Houses? How many young and inconsiderate Creatures are debauched and undone by these Temptations, who might otherwise have proved Good and Virtuous, and made an honourable Figure in the World! And must it not therefore be a very generous and great Design, by putting the Laws in Execution, to deliver Men from these dangerous Circumstances? to starve their natural Propensity to Vice, by the want of Opportunities to excite and indulge it? In short, Religion and good Manners cannot possibly flourish till these dreadful Obstacles be taken out of the Way.

Again; This Execution of the Laws will strengthen the good Instructions of the Pulpit. The Clergy are sent by our Great Master upon this very Errand, to reclaim Men (by Persuasion) from their Vices; and 'tis easie to perceive how much the Care of the Magistrate may do to forward their Success:

For

For nothing makes Men hearken more willingly to Reason, than an Apprehension that they shall speedily suffer for it if they don't. This will also satisfy them, that Virtue is not only a Topic of Discourse for *their Minister*, but that *the State* insists upon it too, and declares against Vice as an Enemy to the Public; which will tend to heighten their Reverence to the sacred Office of the Clergy, and possess them with a better Opinion of the *Foolishness of Preaching*. It will bring them more frequently to attend Divine Service in the Church, (which in many Places, to the Scandal of a Christian Country, is hardly so full as the Taverns and Ale-Houses are at the same time;) and this not only by way of Consequence of what was said before, but also as the Laws against *absenting from Divine Service* are to be put in Execution, as well as those against *Swearing and Debauchery*.

It is also a particular Advantage to our Church, as it brings it nearer to the Primitive Pattern. Those Christians had not (as we have) the Advantage of *Laws* and *Civil Magistrates* to
punish

punish Vice by Authority of the State; but they were so much the more severe in *Spiritual Censures* upon all of their own Body who were convicted of any scandalous Immorality. “ They Cave's Primitive Christian. Part III. ch. 5. were infinitely careful to keep the Honour of their Religion unspotted, “ to stifle every Sin in its Birth, and “ by bringing Offenders to public Shame and Penalty, to keep them from propagating the malignant Influence of a bad Example.--They strove by all ways imaginable to discourage Sin; never thinking the Curb strong enough, so they might but keep Persons within the Bounds of Order and Regularity,---and keep up that strictness and purity of Manners that had rendred their Religion so renowned and triumphant in the World. This was the pious Zeal and Care of the first Christians, which it must certainly well become us, who are their Successors in the same Excellent Faith, to imitate.

It will, lastly, take off the Objection of the Dissenters, that our Church is a Shelter for the Lewd and Dissolute. By this we clear our Selves of that heavy

heavy Imputation, (for the Truth is, we have too many such amongst us, and tho' our *Doctrine* is not to blame for it, our *Discipline* too evidently is,) if we apply our Selves to give all the Uneasiness we can to wicked Men, by the severe and impartial Punishment of their Wickedness; we do then, in the Name of *the Church of England*, enter a public Protest, disclaim those scandalous Members, and as much as we are able, drive them out of our Profession.

I hope, Gentlemen, you will now *allow me* to affirm, That as we love our Dear, our Native Country; as we desire the Peace and Happiness of the Queen, the private Safety of our Selves and our Fellow-Subjects, the Honour of our Establish'd Church, the Security of the Government, and the general Prosperity of this great united Island, we ought to put the Laws against Immorality and Prophaneness into a Course of *vigorous Execution*. We must be Enemies both to God and Man, we must be Traytors both to Church and State, if we do not. Let me then, with all the Passionate Earnestness with which 'tis possible for me to solicit the dearest

The Preface.

est Interests a Man can have. Let me beg you to join in this necessary Work, this great good Service to our Religion and Country ; and that, as you will answer it before the God of Heaven, to whom you and I must give a strict Account of our *Public Trust* as well as of our *Private Actions*. And may that God be pleased to crown all our Endeavours of this kind with Success, to the Glory of his Name, the Encouragement of Religion and Virtue, and the everlasting Advantage of those poor Souls whose Benefit is intended in them.

I am,

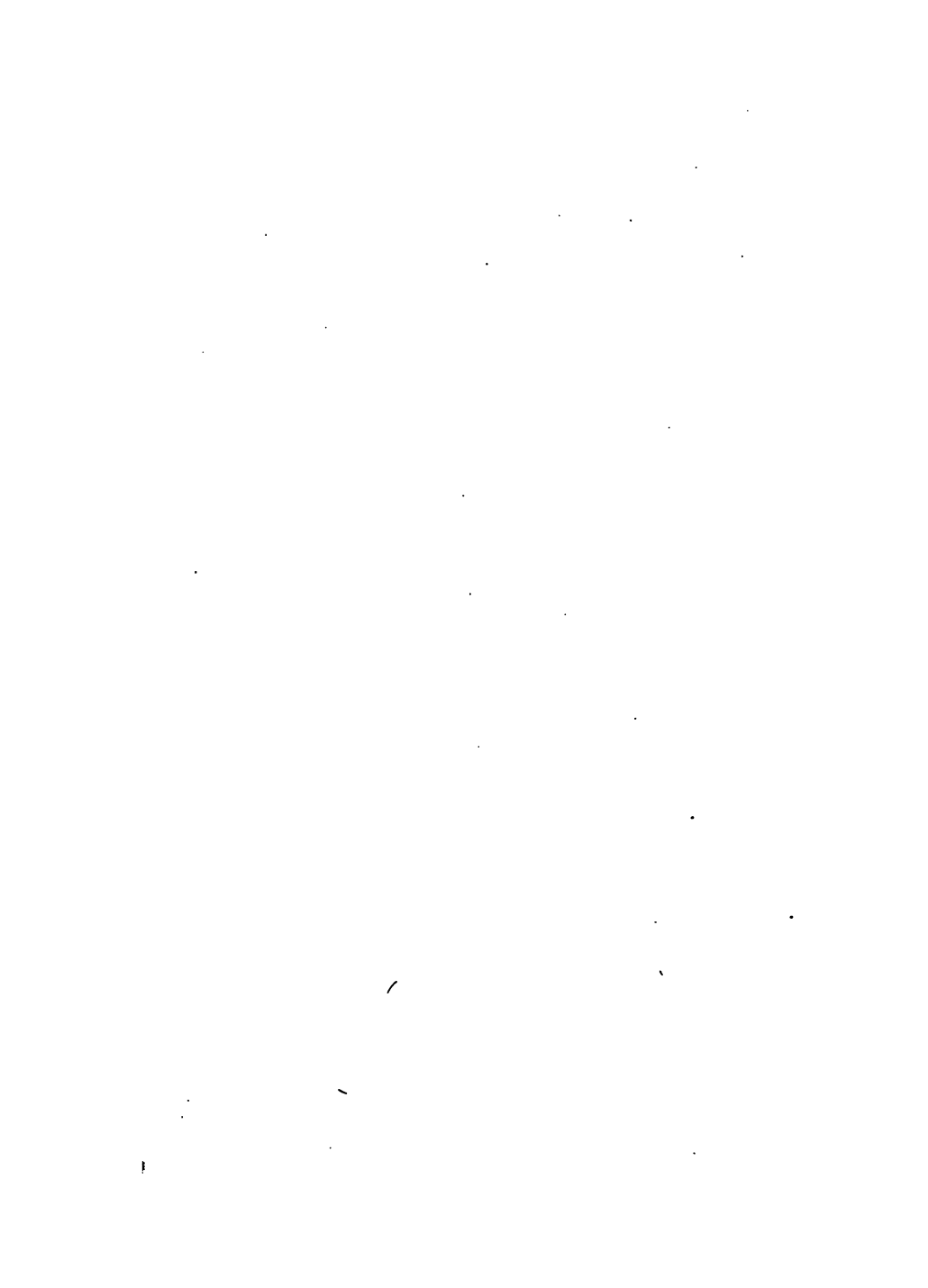
Gentlemen,

Your very

Humble Servant,

JOHN DISNEY.

A N



AN
ESSAY
UPON THE
Execution of the Laws
AGAINST
Immorality & Prophaneness.

Th. MY dear *Eugenius*, I'm
glad to see you. This
is a Favour I have long
expected with some Im-
patience. What is it has made you
such a Stranger here?

Eng. Not want of Friendship, I as-
sure you; I should be the greatest
Enemy to my self if I did not value
Theotimus. But Necessity has no Law;
unavoidable Business confined me.

B

Th.

An Essay upon the

Th. I must allow your Excuse, in hopes you will do *me* the same Justice when I have Occasion to return it: In the mean Time take your Place, dear Friend, and let us enjoy one another to the best Advantage, while we may. You found me close at Study; but 'tis the best natured Disturbance in the World: The Conversation of *Eugenius* being more to my Improvement always, than the dull Road of Books and Solitude.

Eug. You are pleas'd to be at the Expence of a Compliment to save *me* that of asking Pardon for interrupting you: But tho' I am not vain enough to think my Company an Improvement beyond your own Studies; yet I am sensible, that to break in sometimes upon a Student, is but to give him Breath to pursue his Books afterwards with the greater Vigour and Success.

Th. You come fresh from the World of News and Action; pray how go our Affairs abroad?

Eug. The most of our News in this dead Season of the Year, is to be expected from what our Governours are doing at Home.

Th.

Execution of the Laws.

3

Th. It is so : And I must not forget one thing which extremely pleases me ; I hear the Government has entrusted you with a *Commission for the Peace* ; of which I sincerely give you Joy.

Eug. Your very humble Servant, *Theotimus* ; but that Commission, I'm afraid, will yet more abridge my Opportunities of visiting and enjoying my Friends.

Th. It may be so ; and yet the Service of the Public must ever take Place of private Accounts. Your Time, tho' you may be sure we wish for as much of it as can be spared, will be laid out to very good Purpose, when 'tis for the Honour of God, the Service of your Prince, and Advantage of your Country.

Eug. It's a troublesome Office, which I should never have sought for ; but some Body, it seems, there was, who thought it convenient I should be in.

Th. I hope you intend to *act* : Have you qualified your self ?

Eug. Yes, Sir, I have : and what's more, I could not satisfy my Conscience upon easier Terms, For the

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Government, by putting us into Commission, lodges in our Hands a TRUST, which, if we don't execute, we betray. The very giving us this Authority and Power to serve the Public is a sufficient Notification that Her Majesty expects we should *make use of it* for that End.

Th. An excellent Thought, my dear *Eugenius*; with the Blessing of God, go on and prosper. The Moralists of the *Heathen* World could tell us, That *we are not born for our selves*. To wallow in our Pleasures, and fatten upon the Sweat and Merit of our Ancestors, is something, in my Opinion, very much below a Gentleman. Nay, 'tis not so much as a discreet Self-love: For without the Benefits of Magistracy we could have no Security of whatever we propose to enjoy; no Comfort in our Estates, no Relish in our Diversions, no Safety in our Retirement, but must be always upon the Defensive, against the Rapine and Malice of our Neighbours.

Eug. Some perhaps will tell you, There are busie Magistrates enough, that *have* to be employ'd, and we
may

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5.

may leave the Care of Government to them.

Th. But if Security and Peace are owing to the *Activity* of those that are entrusted to preserve them, the Disorders we still see must be owing to such as betray that Trust in *Sloth* and *Negligence*, and *Affectation of their own Ease*. Why will these Gentlemen contribute to the Disturbance of Mankind, by laying asleep the Power that's given them to *suppress* it? There is need of all the Assistance that can be had to reduce the turbulent Vices and Passions of ill Men: and from the wretched Effects of them which we see in the daily Tumults and Disorders that happen in the World, the Consequence is plain, That those who concern themselves against them are *not enough*; but *all* that are in Commission ought to appear, if either themselves would enjoy quiet, or have others do so.

Eng. I am sensible of what you say; that all the Business of a Magistrate in the Execution of his Office certainly arises from the Pride, the Lust, the Passion or Revenge, the extra-

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gant, contentious, or ungovernable Temper of those that are under him; but the Case has been the same, ever since the Fall of *Adam*, and will be so till the general Dissolution.

Th. True: And therefore there will be always Need of Laws and Magistrates to *discountenance* and *punish* such Vices as, if let alone, would quickly make this World a most uneasy Dwelling. Whoever aims at the Peace and Happiness of the Public, ought to make Use of all his Authority to punish Vice. Not to draw the Sword of Justice against it, is to contribute to our Country's Ruine.

Eng. But many of the Vices I spoke of, do not *in themselves* so properly fall under the Cognizance of humane Laws, as *in the Effects* of them, when they break out into Sedition, Robberies, Rapes, Murders, and the like.

Th. It may be so; because they are Passions or Affections of *the Mind*, and till they break out into overt-Acts, do not become so mischievous to the Public. But some Vices there are, against *the simple Acts* of which, tho' at first View they *seem* to terminate only

only in a private Damage to the Offender himself, the Laws have made particular Provision, because of the *Consequences* that *may* follow upon them to the Public. *Prophane Swearing*, for Instance; because if the Solemnity of an *Oath*, the Calling God to witness to the Truth of what we affirm, or promise, or deny, be not maintain'd in its due Reverence, there is an End of all Security and Faith amongst Men; the Fear of God and of his Vengeance against Falshood, being the highest Obligation upon us that can be to *Speak Truth*: And this Solemnity the common Swearer *plays with* every Day, and renders familiar, and as much as in him lies, contemptible and insignificant. So *Lewdness*, *Drunkenness*, &c. because they emasculate the Spirits of Men, impair their Strength, and ruin their Estates, and thereby render them unfit to serve the Public; which in some way or other requires their Assistance to the common Support.

Eug. In Cases of *Swearing*, *Drunkenness*, and other Vices of that kind, which do not *immediately* affect the

publick Peace, but only by long-winded Consequences, it may be as well not to be so very exact and rigorous.

Object. I. *Let every Man look to himself, as he only shall answer for himself, at the Day of Judgment. A Magistrate will be thought very impertinent, that should take much Notice of these things.*

Th. I'm sorry to hear this from *Engenius*, whose personal Character for Sobriety, Religion, and good Sense; gave me almost an *Assurance* that he would make Use of his Authority and Power, for the Suppressing all Immorality and Prophaneness.

Eng. You must not take me up too fast, *Theotimus*. Resolutions may be *obstinate*, but never can be *judicious*, till they have run thro' a Course of Argument; and if they stand the Test of Reason, they are not only more easily justified to others, but more satisfactory to our selves, and take deeper Root in our Consciences. This Objection I have heard; and I propose it for an Answer, being always willing to submit to Reason and Religion.

Th. I ask your Pardon for being too forward in my Censure. As for answering

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swering Objections, I shall very readily undertake it: because I am well assured, there can be no Objection against punishing Immorality and Vice, but what will be easily removed; and this that you have started for the *First* of them is a good Omen of the Weakness of all the rest. I ask those wise Men that care for no Body but themselves, If such a Temper can be suitable to the *true Spirit of Christianity*? Our Religion inculcates nothing *more* than a charitable Concern for *others* as well as for *our selves*, especially in what relates to their eternal Happiness. What was the whole Life of the blessed Jesus, but one continued Instance of Zeal and Industry for the Salvation of Mankind? Did He not go about *doing Good*, Instructing, Reproving and Exhorting, that he might bring us to a Life of Piety and Virtue here, and to eternal Life and Happiness hereafter? Do's not *St. Paul* command us to imitate the Example of Christ in a due Concern for the Salvation of our Christian Brother? *Look not every Man on his own things [only], but every Man also on the* Phil. 2. 4, 5.
things

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things of others: Let this Mind be in you which was also in Christ Jesus, &c.

1 Cor. 10. 24. *Let no Man seek his own, [confine his Care to his own Interest and Satisfaction] but every Man another's Welfare. And does he not instance in him-*

1 Cor. 10. 33. *self too? Not seeking his own Profit, but the Profit of many, that they may be*

1 Cor. 11. 1. *saved. Be ye Followers of me (says he in the next Words) even as I also am of Christ. In another Place, he exhorts his Christians in Thessalonica, to warn them that are unruly (or disorderly) amongst them : And those of the*

Heb. 12. 15, *Hebrews, to look diligently lest any*
16. *Man fail of the Grace of God, (or fall from it) lest any Root of Bitterness spring-*

ing up should trouble them, and thereby many be defiled; lest there be any FORNicator or PROPHANE Person, &c. i. e. He would have them

stop the Contagion of ill Examples by a seasonable Punishment. And this is what our Lord commended in the

Rev. 2. 2.

Church of Ephesus, I know thy Works, and that THOU CANST NOT BEAR them that are evil. It is confessedly an Argument of a base Spirit, when a Man contracts himself with-

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in his own personal Interest, and takes no Notice who's unhappy, if himself be otherwise. This, in Matters of temporal and ordinary Concern, would not fail of being condemned by the Objectors themselves: But in Matters of Religion and Virtue, Mens Notions are generally so flat, and the Impressions of Eternity so faint, that they take it for *Civility*, to let a Man go to Hell without stopping him, and propose a great deal of *Wisdom* in *caring for none of these things*.

Eug. They think they have enough to do to take Care of *their own* Morals and Salvation; and therefore they leave their Neighbours *to take Care at Home* as they do.

Th. In truth your Objectors may do well to look at Home; very probably their own bad Condition may require it. For no Man that is, or ever was, in sincere good Earnest concern'd for *his own* Salvation, can possibly be unconcerned for *his Neighbour's*; because Charity is grounded upon a true Sense of the *Misfortune and Unhappiness* of the Case; and where his own Experience has convinced him of that,
he

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he cannot but pity others that lie under the same Necessity.

Eng. But are we to answer at the Day of Judgment for the Sins of others ?

Tb. No Man shall suffer at that Day for any Sins, in the Guilt of which he never was at all concern'd, either as principal or accessory. *Ezek. 18. 20.* *The Soul that sinneth, II shall die; --- the Righteousness of the Righteous shall be upon HIM, and the Wickedness of the Wicked shall be upon HIM.* But we must still remember that we sin, not only in what *we our selves* do, but in what we *suffer other People to do* that is sinful, without reprovng, or punishing, or endeavouring to hinder, according to the Place and Station we are in. It's true, in the Sense of the Law, if a Person casually come in while a Felony is committing, and is no Confederate in the Design, he is not look'd upon as accessory, tho' he neither hinder the Felony, nor apprehend the Felon: But in *Scripture* and *Conscience* the Determination's otherwise --- *Ezek. 33. 8.* *If thou dost not speak to warn the Wicked from his Way, (says God) that wicked Man shall*

*Hale's Pleas
of the Crown,
p. 216.*

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shall die in his Iniquity, but his Blood will I require at THH Hands. Whoever does not *discourage* Sin, as much as in him lies, does in effect *encourage* and *abet* it, and may justly be charged with a Share in the Guilt of it ; for he is *accessory*, tho' not the *principal*. But not to fall out with your Objection absolutely, I will agree to it in a due Latitude. Let every Man look to *himself*, that he do his *own Duty*---So say I too ; but then you must extend it to *every Part* of his Duty, or else he looks to himself but very indifferently. And amongst others, Let every *Magistrate* look to himself, that he do *his Duty*, which (as a Magistrate) is, not only to be sober and good himself, but to punish (by the Laws committed to him) those that are not so. For *He shall answer only for himself* ; not for the Neglects of other Magistrates, which he could not help ; but for his own, which he could. Remembering still that *Part* of the Duty he is bound to , (and if he neglect , shall answer for,) is to use his Authority and Power either to prevent or punish Sin in others, over whom the

Go-

Government *has set him* (as God did
Ezek. 33. 7. the Prophet *Ezekiel*, over the House of
Israel, (as a *WATCH-MAN*. On
 such a Consideration to be sure it was,
 that *St. Paul* advises *Timothy* to be
1 Tim. 5. 22. careful whom he ordained, lest he
 should be *Partaker of other Mens Sins*,
See Dr. Whit- i. e. lest the ill Behaviour of such as
by upon the
Place. might thro' his Negligence creep into
 the Church, should be imputed in Part
 by the great Bishop of our Souls, to
 him who had Authority to keep them
 out and did not.

Object. II. *Eug.* I observe you instance in *Eze-*
kiel a Prophet, and *Timothy* a Bishop;
 from which you must give me leave
 to object, That it is properly the Mi-
 nister's Business to check such Immo-
 ralities. The Clergy will say, we en-
 croach upon their Office.

Th. Did you ever hear a Clergyman
 make this Objection?

Eug. I can't say that; but I have
 heard it urg'd by others.

Th. Aye, 'tis made for them by a vi-
 cious Laity, who seldom profess much
 Reverence to their Ministers, but when
 it may prove a Reflexion in the Air of
 a Complement. If there be any of the
 Cler-

Clergy that will *own it*, I can only say, they act unworthy of their Character. By endeavouring to discountenance the *Suppression* of Vice, they make a plain and infamous Declaration *in its Favour*, and rise in Arms against the Cause of Virtue, which they were sent and commissioned to promote.

Eng. But, to the Merits of the Objection, *Theotimus*; pray answer me.

Tb. I think any Clergyman, who has the Souls of Men committed to his Care, and makes Conscience of his Charge, must needs be sensible as well of the *Difficulty* as the *Importance* of the Work; and if he have a sincere Zeal for God and Religion, and the eternal Happiness of Men, cannot but be well pleased to find the Concurrence of the Magistrate assist and justify his Labours, and render what he does the more effectual. Their several Offices are as distinct as can be. It's true, their *End* is the same, the Honour of God, and the reclaiming of ill Men; but the *Means* are widely different. The one is to *reprove*, the other to *punish* Vice. The one is to urge the Law of *God*, the other to execute those of
Man;

Man; the one is to insist upon the Fear of *future Punishments*, the other to curb by *Temporal Penalties*: And the Forces of both these in Conjunction, might do very signal Service against Impiety, if they don't unseasonably weaken themselves by disputing the Command. But since the particular Business of their Place is so distinct, I can't see how the Clergy are at all encroached upon, by what the civil Magistrate can do in opposition to Vice, except he will go beyond his Authority, and get into the Pulpit.

Objc. III. *Eug.* But are not these Immoralities of *Swearing, Drunkenness, Prophanation of the Lord's-Day, and Lewdness, &c.* presentable in the *Spiritual Courts*? Does not the *Church* take Notice of them, require publick Penance, or pronounce Excommunication against the Offenders, which seems the most proper Way to punish them? Does not this render it *needleless* for the civil Magistrate to interpose?

Canon 109. *Th.* They are indeed punishable by the Censures of the Church, and the Proceedings of Ecclesiastical Courts; and so they are by the Temporal Laws
of

of the Land. Both the one and the other may severally execute their Authority in such Cases, provided the same individual Offence be not twice punished. The Stat. 4 *Jac.* 1. cap. 5. against Drunkenness, makes express Provision, that the Ecclesiastical Jurisdiction shall not thereby be abridg'd or restrained, but may still proceed against Offenders by Canon-Law, as usual. The like Provision is made by 1 *Eliz.* cap. 2. and 3 *Jac.* 1. cap. 4. against Absenters from Church; and by 1 *Car.* 1. cap. 1. and 3 *Car.* 1. cap. 1. against Prophanation of the Lord's-Day. Yet it must be owned, that (wheresoever the Fault lies) notwithstanding this Power they have, they seldom exert it. Whether they have no Presentments brought them, or whether they take no Notice of them when they are brought, I can't tell; but so it is in Fact, that the Discipline of the Church, and the Terror of Penance and Excommunication are (thro' some Body's Fault or other) at a very low Ebb, seldom exercised, and little fear'd. If Church-Wardens would regard their *Oaths*, their *Articles*, and their *Duty*; they
C should

should however make constant Presentments of this kind to the *Spiritual Judges*, as the *Constable* and others ought to do to the *civil Magistrate*; that dissolute Men may take Notice, that *all* good Government and Laws (both in Church and State) are against them. But however, as the *Temporal* Powers have declared against intending by their Statutes to encroach upon or restrain the *Ecclesiastical*; it is ill Manners not to return the Civility, and that the *Ecclesiastical Courts* should pretend to supersede the *Temporal*, which they have certainly no Right to do.

Object. IV.

Eng. If Temporal Laws then are to take Place in these Matters, were it not better to prosecute by *Indictment* at the Quarter-Session, or Assize; which will make the Offender a more public Example, than for the Justice of Peace to concern himself against him at Home?

Th. A common Drunkard, dissolute and prophane Fellow, may (to be sure) be prosecuted, as you say, by *Indictment*; and 'tis to be hoped it would make him more ashamed of his Wick- edness, to be branded in that Manner. But no Man is to be branded till he
be.

become *notorious* by repeated Offences of these Kinds. The first and mildest Method to reform him (which Reformation is certainly the Intent of the Law) would be, to levy the Penalty by the Statute, which is much less Charge to the Offender, and more private. If this will not reclaim him, it is time enough to take the other Method afterwards. Besides, the Question is not, what *we* (for particular Reasons) may be pleased to think *convenient* in these Cases; but what *the Laws* we are empowered and sworn to execute *direct us to*? We may by common Law *indict*; but the Statutes, with which we are particularly concern'd, direct us to *levy so much Money*, by Warrant to the Constable or other Officers, for each Offence; and therefore this is the more regular Way. I will add farther, that if Prosecutions against Swearing, &c. be confined to the Method of *Indictment*, you will have *too few* Offenders punished; perhaps Three or Four at a Session; but if you form Convictions nearer Home, you may bring a very considerable Number to Punishment: And this may possibly in a lit-

the time bear down the Impudence of Vice, when the other Way leaves Hope for Nineteen out of Twenty to escape unpunish'd; by which Remissness, the Vigour and Spirit of the Law evaporates. Besides, who shall prosecute? The Charge of drawing an Indictment, tho' it is not much, is what (in this cold Age of Zeal) few People care to be at. If only one or two be indicted at a time, the *Charge* indeed is trifling, and so I doubt will be the *Consequence*: If Ten, Twenty, or Thirty be prosecuted at the same Session, the *Influence upon Offenders* would indeed be more hopeful, but the *Expence* would begin to be considerable. However these things be, I'm sure every Magistrate is bound, on several Accounts, to take some Method or other that the Laws against Immorality and Prophaneness be put in full Execution.

Eug. By the Way, I desire you to let me, once for all, into the *Arguments* by which you prove this Obligation upon every Magistrate. The other Objections I have heard, shall be reserved till by and by, if you will then

then favour me with Leave to propose them.

Th. I argue *First*, from the general *Argument I.*
 Tenor of their Commission from Almighty God, the Fountain of all Authority and Power, in the sacred Scriptures. *St. Paul*, in his Epistle to the *Romans*, denouncing Damnation to those that resist the Magistracy, gives this Reason for it, that *Rulers are not a* *Rom. 13. 3, 4,*
TERROR to GOOD Works, but to EVIL. Wilt thou then not be afraid of the Power? Do that which is good, and thou shalt have Praise of the same; for he is the Minister of God to thee for Good. But if thou do that which is EVIL, be afraid; for he beareth not the Sword in vain; for he is the Minister of God, a Revenger to execute Wrath upon him that doth EVIL. By this it appears, that the Institution of Magistrates was for the Encouraging whatsoever is good, and for the *Suppressing* and *Punishing* whatsoever is *evil*. Now to give this Argument its due Force, I need only ask, whether *Prophane Swearing, Lewdness, excessive or unseasonable Drinking, and Prophanation of the Lord's-Day*, be *EVIL* or not? If they be, it seems

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the Magistrate is bound (the supreme Magistrate by *making good Laws*, and the subordinate by *putting those Laws in Execution*) to punish and restrain them. It is plainly said, *He is not to bear the Sword in vain*, to enjoy his Power without executing it; but *is the Minister of God*, appointed for this purpose, to be *a Revenger to execute Wrath*, the Laws of his Country committed to him, *upon him that doth evil*: And that not only Princes and supreme Governours are concerned in this, but inferior Magistrates partake of the same Commission, as deputed by them, you need only turn to the parallel Place in the first Epistle of St. Peter; *Submit your selves to every Ordinance of Man, for the Lord's Sake; whether it be to the King, as Supreme; or unto Governours, as unto them that are sent by him, for the Punishment of evil Doers, and for the Praise of them that do well.*

1 Pet. 2. 13,
14.

Again, I believe it will hardly be denied, that there lies a general Obligation upon all Christians to promote the Glory of Christ, as much as is possible, according to the several Opportunities and Advantages they have for doing it.

it. And he is then, I think, most properly said to be glorified by us, when we set our selves to the utmost of our Power to further and bring about (both in our selves and others) the great End which he proposed in dying to redeem us. Now that was * *to turn every one of us from our Iniquities*, to make us happy in the Observation of his pure and holy Laws, and the Imitation of his excellent Example. I ask then, whether a Magistrate has not a *particular Power* to promote it, by punishing those wicked Customs and Vices that are directly contrary thereto? And if so, whether there is not a *particular Obligation* to use his Authority in this Case? *Ye that love the Lord, hate Evil*; says the *Psalmist*: And certainly that Man's Religion sits very loose upon him, who (tho' he pretends to be sober and virtuous himself) can suffer all about him to be as wicked as they will, when he is armed with Authority to prevent or punish them.

Eug. You have gone thro' this Point, *Theorimus*, with Success enough; 'tis now time for your Second Argument,

Argument II.

Th. It is so: And that I draw from the Duty he owes *his Country* in this Matter, which he *exposes to the JUDGMENTS of God* by not doing *his Part* to suppress the Impieties that draw them down. Sin then grows *National* when it prevails without Control, when the Ecclesiastical and Civil Powers that should restrain it take no Notice, suffer it to appear in the Streets, in the Face of the Sun, with the utmost Impudence and Freedom; and the Laws themselves, which call for Justice against it, are tied down and gagg'd by the Treachery of those that should *act by them*. When things are thus, 'tis a dangerous Symptom of the approaching Ruine of that People: God, who punishes States and Kingdoms *as such* only in this Life, will, for the Honour of his Providence, not be very long ere he revenge himself of such a Nation. I need not put you in Mind of the old World, and the Cities of *Sodom* and *Gomorrhah*, entirely ruined in a dreadful and remarkable Manner for their Sins, and particularly for their *Lusts*. The whole Story of

1 Cor. 10. 11. God's Dealing with the Jews, *which was written for our Admonition, upon whom*
the

the Ends of the World are come, is Demonstration enough, that * *Lewdness*, * *Hof.* 4. 2, 3, *Drunkennes*, *Prophaneness*, &c. as well *Jer.* 5. 7, 8, as *Idolatry*, provoke the Wrath of God, *9, 25.* *Isa.* 5. 11, 13, and are in their Consequences fatal to *22, 25.* the Public, where they are suffered *Psal.* 107. 33, without Correction; and that as to the *34.* Jews themselves, the Incursions of their Enemies, the Slaughter of their Forces, the Desolation of their City and Temple, their several Captivities, and at last the utter Destruction of their Church and State by the *Romans*, were the Judgments of God upon them, not only for their Idolatry or Unbelief, but also for their other Wickedness. *Josephus*, their own Historian, acknowledging, " That as he thought no Nation under Heaven ever suffered such *Joseph. Lib.* " things as they did from the *Romans*; *6. c. 11.* " So none from the Beginning of the " World abounded more in all kinds " of Impiety and Vice. And that these things might have been prevented by the Care of good Magistrates, in timely punishing such Vices, appears from the Declaration of God Himself, *Run ye too* *Jer.* 5. 1. *and fro thro' the Streets of Jerusalem,* *and see now, and know, and seek in the* *broad*

*broad Places thereof, if ye can find a Man, if there be any that executeth Judgment-- and I will pardon it: And from the Example of the Zeal of Phinehas, against the Lust of Zimri and Cosbi, which brought down a Blessing upon himself, and stopp'd the Wrath of God against the People. Our present Queen has piously declared Her Sense of this in Her Proclamation * against Prophaneness and Immorality, which She acknowledges are highly displeasing to God, a great Reproach to the Religion and Government of England, and if not timely remedied, may justly draw down the Divine Vengeance upon Her and Her Kingdoms. So that as they expect the Blessing of God to make Her Reign happy and prosperous, Her Magistrates are required to put in Execution the Laws against Impiety and Vice; for She disclaims all Hope of the Divine Assistance to preserve the State and the Protestant Religion in due Safety, without a Religious Observation of God's Laws, and Execution of Her own. In short, we have all the Ground that can be both from Scripture and Reason to conclude, that Wickedness, where it is not publicly*

Numb. 25. 11.

* Dated Feb.
25. 1702.

licly discouraged, betrays a Nation to the Judgments and the Curse of Heaven, and is the readiest Way our Enemies themselves could propose to ruine us.

Another Argument, in this Matter, *Argument III.* is drawn from the Obligation a Magistrate's Oath lays upon him to execute these as well as other Statutes. When a Justice of Peace is sworn into the Commission, he makes Oath --- " That as Dalton, c. 4.
" Justice of the Peace in the County of
" --- in all Articles in the Queen's
" Commission to him directed, he
" shall do equal Right to the Poor
" and to the Rich, after his Cunning,
" Wit, and Power, and after the Laws
" and Customs of the Realm, and Sta-
" tutes thereof made; and that he shall
" not let for Gift or other Cause, but
" well and truly do his Office in that
" behalf. This Oath refers him to his
Commission, and all Articles therein to
him directed; what those are, you will
find in the first *Assignavimus* of the Com-
mission. " We have assigned you and Dalton, c. 5.
" every one of you jointly and severally
" our Justices, &c. to keep and cause
" to be kept all Ordinances and Statutes
" made

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“ made for the Good of the Peace,
 “ and for Conservation of the same,
 “ and for the quiet Rule and Govern-
 “ ment of our People *in all and every*
 “ *the Articles thereof*, in our said Coun-
 “ ty, according to the Force, Form,
 “ and Effect of the same; and to *cha-*
 “ *stise and punish all Persons offending*
 “ *against* the Form of those Ordinances,
 “ or Statutes, or any of them, in the
 “ County aforesaid, as according to
 “ the Form of those Ordinances and
 “ Statutes shall be fit to be done. So
 that he is solemnly sworn to the Exe-
 cution of all such Statutes as the Legi-
 slative Power of the Nation has thought
 fit to throw upon his Care; as are all
 those made against *Drunkeness, Tipling,*
 prophane *Swearing, Blasphemy, lewd and*
disorderly Practices, and Prophanation of
the Lord's-Day, as much as any other
 Statutes whatsoever. 'Tis hard to ima-
 gine how a Justice of Peace can think
 himself more concern'd by his Office
 to punish *Vagabonds*, suppress *Riots*, de-
 termine *Settlements of the Poor*, or *pri-*
ivate Quarrels of the Neighbourhood;
 than he is to levy Twelve Pence on a
Prophane Swearer, Five Shillings on a
Drunk

Drunkard, Ten Shillings on the Public-House *that suffers Tipling*, or any other Penalty which the Law exacts from the Vices and Immoralities of Mankind. The same Oath, the same Commission, the same Statute-Law binds him both to the one and the other, laying an equal Obligation upon his Conscience. How a Magistrate, who wilfully neglects to punish Excess, Prophaneness and Impiety, (be he never so industrious and exact in other Parts of his Office) can excuse himself from the Guilt of *Perjury*, I don't pretend to know; but if he reasons fairly, he will find himself as much forsworn, as an Evidence, who upon his Oath to declare *the whole Truth*, conceals the *most considerable Part* of it; and his Perjury so much the more infamous, as the ill Example and Effects of it will be mischievous.

Eug. Well, Theotimus, This is a hard Chapter, I don't know what to think on't. Go on to somewhat else.

Th. But let me engage you then to consider this Argument seriously the next time you are alone. I lay more
Stress

Stress upon it, than to be willing it should be justled aside.

Eng. Your Argument's so strong to one that has any Remains of Conscience and the Fear of God left in him, that it *will* be thought of; for the Obligation of an *Oath* is certainly a *very sacred thing*.

Th. 'Tis pity all the World does not think it so; or at least, that Men so often forget in *Practise* what they allow in *Theory*. But to put them in Mind of this Obligation, and leave them inexcusable, Her Majesty has taken Care by repeated Proclamations to enforce it.

Eng. Those Proclamations indeed are very strict, and frequently read to us. 'Twere well if they were better attended to than they are.

rg. IV.

Th. We have there the Commands of an excellent Princess, to revive and reinforce the Execution of those good Laws; which is a new Obligation upon every one of us to do our Duty, and may very well come in for another Argument in the Case.

As the whole Course of Her Majesty's Reign has shewn Her a prudent
and

and affectionate Mother to Her People, so in this She has more especially expressed Her Zeal for their *Eternal*, as well as Temporal Happiness. In less than *Twenty Days* after Her Succession March 26. 1702. to the Crown, She published Her first Proclamation of this Nature; and within the Compass of *Her first Tears Reign*, Feb. 25. 1702. She sent out another, more strict in some Particulars than the former; by which She requires the utmost Care of Her Magistrates to suppress and punish Vice.

I have the *Second* Proclamation here by me, and if you please we will remark some Passages in it. It is worth the taking Notice of, that Her Majesty complains in the Beginning of it, that so little Regard was had to the other which She sent out before, *the Laws therein mentioned having not been executed according to Her just Expectation and Command.* And toward the latter End of it, She directs and commands all Judges of Assize and Justices of the Peace to give strict Charges at their respective Assizes and Sessions, not only for the Prosecution of Offenders, but also of all Persons that, *contrary to their*

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their Duty, shall be remiss or negligent in putting the Laws against Vice and Prophaneness in Execution. From whence I infer, that Her Majesty bears of and resents the Negligence of Her Justices in this Matter ; and that our Distance from the Court will not be able wholly to skreen us from the Inspection of a wise and careful Sovereign. But to proceed, ——— We most seriously and religiously considering (says Her Majesty) that it is an indispensable Duty on Us, to be careful, above all other things, to preserve and advance the Honour and Service of Almighty God, and to discourage and suppress all Vice, Prophaneness, Debauchery and Immorality, which are so highly displeasing to God, &c. do hereby STRICTLY charge and command all Our Judges, Mayors, Sheriffs, Justices of the Peace, &c. to be VERY VIGILANT and STRICT in the DISCOVERT and EFFECTUAL PROSECUTION and PUNISHMENT of all Persons who shall be guilty of excessive Drinking, Blasphemy, profane Swearing and Cursing, Lewdness, Prophanation of the Lord's-Day, &c. to suppress Bawdy-Houses, and Gaming-Houses ;

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Houses; -- to put in Execution the Statute 29 Car. 2. c. 7. for the Observation of Sundays, the 9 Will. 3. against Blasphemy and Prophaneness, and ALL OTHER LAWS now in Force, for punishing and suppressing the Vices aforesaid, as they will answer it to Almighty God, and upon Pain of Our highest Displeasure.

Words cannot be framed more *positive*, or more *emphatical*, to give us the Sense of the Royal Authority in this Matter. If Princes are to be obeyed, and every Ordinance of theirs to be *submitted to*, how can a Magistrate, thus strictly charged from the Throne, upon his Allegiance to God and his Sovereign, pretend to answer it to either, if he be negligent in what Her Majesty has so earnestly required of him? *She* (be Her Zeal never so great for the Reformation of her People) cannot be every where in Person to see it effected; therefore She empowers Her subordinate Magistrates to act with Her Authority, and in Her Name, for that Purpose, throughout Her Dominions; She reposes *such a Trust* in them, and there can be no Medium, but either

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ther they must *faithfully discharge* or *wickedly betray* that Trust.

Eng. But some will answer you, That Proclamations of this kind are only *for Form Sake* ; some certain Reasons of State there are, why the Government should seem to discountenance Vice, and yet perhaps would not be very much pleas'd to be too vigorously obeyed.

Tb. In the first Place however, I observe, that *Vice* is what the Wisdom of all Governments thinks it laudable to discountenance. Reasons of State are nothing but Maxims of Policy ; and if there are such Reasons for appearing to frown upon Immorality and Prophaneness, it is evidence enough to the Reputation of Virtue and Religion, as the wisest Methods to support the Government. But besides this, the Objection charges a virtuous Prince with direct Hypocrisie. Her Proclamation (founded upon Laws that are in Force to the same Purpose) is *the declared Rule* by which She commands Her Justices of Peace and others in Authority to act ; now if She have a *secret Reservation* contrary to what She has *declared*

clared to be Her Will, how shall we know it? How shall we govern ourselves in acting? For my Part, I think we have nothing to do, but *in Obedience* to act by Her express Command in the Proclamation, and in *Charity* and *Respect* to believe She would have us do so.

Eng. Well, Friend, have you any more Arguments? If you have, pray dispatch them.

Th. Yes, I have two more. One is *Arg. V.* from *the Advantage it will be to the Poor*, to whom the Forfeitures upon these Statutes are by Law appropriated. This, tho' it be not the chief Intention of the Law, is an accidental Consequence of it: And were these Penalties duly exacted, they would amount (I fear) to a very considerable Sum, the Generality of People being so vicious as they are; and this would go a great way toward the Maintenance of those poor Creatures whom we now complain of as a Burden. Not a Beggar would be seen in our Streets, small Collections (if any) need to be made in our Parishes; those that are Naked might be cloathed, those that are Idle might

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might be employed in publick Work-Houses ; and in short, we should scarce have a *very poor* Subject in the Nation. For 'tis generally Vice and Extravagance that make Men poor, especially *Drinking* and *Gaming*, *Idleness* and *Lewdness* : Now if these were removed, by the due Execution of the Laws, the great *Occasions* of Poverty would be taken away, and Men would be left to thrive (as God designed they should) by Sobriety and Industry. Or if they cannot be wholly or suddenly suppressed, yet the pecuniary Penalties levied on Offenders would in the mean time contribute largely to the Support of such as are already poor. It's true, perhaps, this might not last long ; the vigorous Execution of Laws would startle such as have Reason to fear it, and keep them upon their Guard, so that the Number of Offences would quickly lessen, and consequently the Money to be raised would lessen too ; but *in the mean time* the Poor would be well provided for, and at the Charge of Vice, where the Burden ought to lie ; and if Vice fall into Decay by rigorous Usage, the other Consequence will take Place, of keeping many from those extravagant Measures that

that would impoverish them ; and thereby, in Course of time, the *Number* of Poor would be lessened, as well as the Fund that should maintain them.

My last Argument I draw from *the Arg. VI. Charity we owe our vicious Neighbour*, in endeavouring to reclaim him. I don't know any thing which the World more generally subscribes to, than the Excellence of *Charity*. Now every one that considers the Nature of *Benefits*, must own that the Value of them rises, not only in Proportion to *the Degree* of our Neighbour's Necessity, as he is *more or less* in want, but also to the *Quality* of what he stands in need of, as he wants *this* or *that*, some things being of more Importance to him than others. And therefore so much as his *Eternal Happiness in the World to come* is of greater Concern than *a short and transitory Subsistence in this Life*, the Charity of reclaiming him from Vice, and reducing him to those sober and religious Courses that will bring him in due time to Heaven, must be proportionably much greater than only to cloath his Nakedness, relieve his Hunger, or any other Instance that termi-

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nates only in this present mortal State. The Affection which the blessed God of Mercy bears to all his rational Creatures, and especially to Christians, has made this the particular Business of his Ministers, to perswade Men from the Pulpit, to be wise in Matters of their truest and eternal Interest. The Care and Piety of our Governours has also enacted many good Laws with this very End and Design, to stop Men in the Career of Wickedness, reform their vicious Manners, and oblige them, if possible, to reflect more seriously on another World, before they be called away by Death to enter upon it. Certainly then the Execution of these Laws, with which every subordinate Magistrate is entrusted to that Purpose, is a Charity they owe to those who are running blind and headlong to their own everlasting Misery.

Eng. Give me leave now to go on with my Objections; your last Argument naturally introduces some of them. One is, that in this Work of Reformation, *the Magistrate is confined and limited*; he can act no further than *the Laws of the State* empower him, which

Object. V.

which must be deficient in many Instances and in many Circumstances, as all humane Laws are; and therefore are *not extensive enough to reach* all those Vices that will make us miserable hereafter, nor in many Cases *entirely to suppress* the Vices they will reach.

Tb. I am ready to grant you this, that a Justice of Peace *is limited* by the Laws he is sworn to act by; and can go no further in his Zeal for suppressing Vice, than *they* will allow him; nor is it fit he should. But *let him go so far*, 'tis all that God and Man require of him, and I hope I have sufficiently proved that *so much* they do require. Nor is the *Charity* less: For if I be straitned in my own Circumstances and have *but little* to give to a poor Wretch that asks me, and I relieve him proportionably to what I have; is not this *as truly Charity* in me, as if out of a more plentiful Fortune I had given more? Can a Magistrate pretend to justify himself at the Bar of God, when he comes to be tried for Eternity upon the due Execution of his Office, that because he could not *do so much by Law* as he himself was pleased

fed to think necessary for the Suppressing Vice, he chose rather to sit still, and let it take its Course without Disturbance? Will not the great and terrible God, who expects an *Improvement of the Talents* he has committed to us, (and that of *Authority*, to be sure, as well as the rest,) reproach him as a slothful and wicked Servant, who pretending Fear lest he should not answer his Master's Expectation, has buried the Advantages he had for *doing Good*, in *Idleness* and *doing nothing*.

Object. VI.

Eug. But the Suppression of ill Customs is a *vast* and *impracticable Undertaking*, wherein Success is hardly to be hoped for; and if we fail in the Attempt, all that we have done will *strengthen* Vice, instead of impairing it.

Th. I'll warrant you, *Eugenius*; don't fear that. This *Lion in the Way*, when you approach it nearer, you will find to be a harmless Statue, or at most an old and toothless Enemy, and if you attack it with the Courage of a Christian, not invincible. Difficulties there are, but such as a good Resolution may break thro'. Attempts of this Nature were begun in *London*, about Seven-
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teen Years ago, by a small inconsiderable Number of Gentlemen at first, and met with Opposition and Discouragement enough, but (by the Providence of God, which has visibly appeared to favour this excellent Work) they have since gained Ground exceedingly; many Thousands of prophane Swearers, Drunkards, and other lewd and dissolute Persons have by the Industry of good Men and good Magistrates been brought to suffer the Penalties of the Law for their Offence, with great and happy Success; to the Honour of Religion, and the great Mortification of Impiety, which dare not now appear with half the Impudence it did. The like Zeal, from their Example, has spread its self not only into several Parts of Great Britain and Ireland, but into Holland, Flanders, Switzerland, Denmark, Sweden, some parts of Germany, and our Plantations in America; being every where received with Honour and Applause; except at Home, by some, who (as a Reverend Divine expresses it in his Sermon) **affect the Reputation of being wise by doing nothing,* and

See the Account of the Societies for Reformation of Manners.

See the Progress of the Societies for Reformation of Manners, printed 1706.

**Dr. Willis's Sermon before the Societies and 1703.*

and by neither giving themselves nor any Body else any Trouble.

I hope I have said enough to prove, that the thing is far from being *impracticable*, and the Success from being desperate. But suppose the worst, that at present we should not succeed, but Vice so far prevail as to overbear the Authority of Laws and the Vigour of those that execute them: Which you must however remember is not the Case; because we may, with God's Blessing, do much Good in this Matter, as I have told you others have evidently done. What is to be done in that Case? Why certainly we ought to keep a good Conscience in the faithful, active and constant Discharge of our Duty, and leave the Success to God, whose Honour is intended by it, and in whose Strength 'tis undertaken. We are not to tie up the Almighty to serve our impetuous Expectations: perhaps at present, things may not succeed according to our Wishes, yet afterwards they may, if we persist in our Endeavours. When *we* have sincerely *done our best* to reform the World, and have done some good Service towards it, if not so much

much as we would, we have Reason to be very thankful, and to take great Satisfaction in our Endeavours: Nay, tho' our best Endeavours have had no good Effects, which, as I had said, cannot well be supposed to fall out, it will yeild us at least a much more comfortable Reflection when we come to die, than the Cowardice of not attempting for Fear of not succeeding. If the Difficulty of the Work have any Influence, it should inflame the Heroic Christian *to more Vigour*, inspire his Devotions with *more Fervency* in begging God's Assistance, and improve his Faith in *a more firm Dependence* upon God and Expectation of his Reward to come. For the blessed God we serve does not proportion our Wages to our *Success*, but to our *honest Industry*. 2 Cor. i. 12

He will not let us lose our Reward. Our Rejoicing, says St. Paul, is this, the Testimony of our Conscience, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World. Therefore, says he in another Place, *be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour shall not be in vain in the Lord.* To the same Purpose

1 Cor. i. 58

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is that of God by the Prophet *Ezekiel*,
Ezek. 3. 19. Yet if thou warn the Wicked, and he
turn not, &c. he shall die in his Iniquity,
but thou hast delivered thy Soul.

Objec. VII. Eng. Well; suppose it not to be wholly impracticable, 'tis not like to be much better. If a Justice of Peace, who will regard these Matters, drive out Lewdness, and Drunkennels, and other ill Practices, *from one Parish or Liberty*, ill People who have a Mind to Vice will enjoy themselves *in the next*.

Th. A Justice of Peace's Authority extends thro' all the County, or general Division of the County, for which he is in Commission. He is not tied up to Parishes, and little Districts, but upon Information duly given him, may punish Vice in every Part of such County or Division. If he happen indeed to live upon *the Borders* of his Jurisdiction, a neighbouring Liberty may harbour (perhaps) the scandalous Refugees of Vice, and he cannot tell how to punish them; but those Magistrates that have Authority *there*, and take no Notice of them, have the dreadful Guilt to answer for, of *abetting them in their Sins*. However, the Objection extends only to prove, that
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your neighbouring Justices ought also to do *their* Duty, but it will not countenance you in the Neglect of yours.

Eng. After all that can be done in Execution of the Laws, we can hope to produce no more than *an outward Reformation* only, by such Means. Object. VIII.

Tb. Why not? You don't know how far the blessed Spirit of God may work upon the Offender's Mind, when he reflects upon the Penalty and Disgrace he suffers from the Law for his Offence. We are told, that many Persons have actually been brought to serious Consideration by these Means, and that by the Grace of God may ripen in time to a thorough Conversion. The first Thought that naturally arises in the Offender is, *What harm is there in the thing I'm punished for?* Perhaps at present he thinks, there is not much. But it will still run in his Mind: when his Reason is cool, and he debates it over again, perhaps he will reflect, that from his Bible and the *Pulpit*, as well as from the Bench, he has heard his Practice more than once condemned, all good Men disclaim it, both in their Discourse and in their Lives, and he

cuted. The Government publishes it in Print, in Form of an Act of Parliament, with the Queen's Authority in the Face on't; by this Act we find such Penalties entailed upon the due Conviction of such Offences, and the Execution charged upon all Her Majesty's Justices of the Peace. What have we to do in this Case, but to see that the Commands of Authority be obeyed, and those that disobey be punished? Her Majesty has sent us down no secret Instructions to dispense with the Execution of this Law; and if She should, it would not warrant our Neglect; because the whole Legislative Power has not discharged us, nor can do it without a formal *Repeal* of the Statute. The *Parliament* agrees to the Execution of the Laws against Immorality and Prophaneness, by still continuing those Acts in their full Force, without repealing or clogging of them: The *Queen* declares in Her Proclamation, That 'tis *Her* earnest Desire to have all these Penal Statutes put in full Execution. How then shall any Body presume to know, by such Assurances as should govern us, that
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the *Crown* and *Parliament*, which made those *Laws*, would not have them executed, neither Party declaring any thing but that *they would*? Nor do we owe so much Civility and Respect to some popular Vices, as to put a Difference betwixt the *Laws* against *them*, and those against *Burglary*, *Murder*, or any thing else, which may as well be laid aside as the other; why should not the Cry be made against the Execution of *these* *Laws* too? The Penalty I'm sure is greater: *Death* by these; Five Shillings, Ten Groats, or Twelve Pence by the other; and if good Nature and good Neighbourhood be to chuse which *Laws* of the two should not be executed, methinks the fairest Plea would lie against those that have the severest Penalty annexed. But the true Secret of the Difference made by some Men in the Point of Execution is; that Robbery, Murder, and the like, in-croach upon the Safety of *their Lives* and *Estates*; whereas Drunkenness, prophane Swearing, and other Debaucheries, have *no further harm* in them: than as they *disbonour* and *affront* *Almighty God*, and bring *Damnation* to the

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Offender,

Offender, which the jolly Patrons of Vice are very little concerned for. In short, the Objection is scandalous and silly; and if they would know *what would become of us*, were all the Statutes against Immorality put in Execution, I'll tell them; we should be that People whom God would love, our Enemies would fear; whom all wise Men would admire, and all good Men would bless; and if we were in Danger of any thing, it would be, that contemplating the Happiness of our Country, we should love this World too well, and think too little of the next.

Object. X.

Eng. I find, *Theotimus*, you're very zealous in the Cause: But what think you of Objections of another Nature? Such Rigour in exacting pecuniary Penalties, from ordinary and labouring Men especially, will *disable them from paying their Taxes*.

Th. If they will be vicious, the Law has thought fit they should pay for't, whatever be the Consequence. And I must tell you that those Penalties are as much *a Part of the Taxes* they are bound to pay, as Window Money, Land-Tax, or any other; both laid upon

upon them by Act of Parliament, only the Profits of the one Her Majesty takes for public Uses, and those of the other She gives away to the Poor. Beside, if any thing be to blame, for disabling such a Man to pay his *Quota* to the Government, it is *his Vices*, the Consequence of which by Law, is parting with his Money levied upon him on their Account. *The Justice of Peace* is not to be charged with it: *He* does his Duty; but *the Offender* is to answer for that, who wilfully disables himself, by chusing rather to pay his Money than reform his Morals.

Eng. By being severe upon the Disorders of public Houses, and particularly by not suffering them to entertain Company upon the *Lord's-Day*, I have been told that you, for your own Part, have *very much sunk the Revenue of Excise* in this Part of the Country. And I assure you, *Theotimus*, this Objection is thought to make a considerable Figure.

Tb. Amongst the *Excisemen*, I suppose, and the *Ale-House-Keepers*: But every Man of Sense and Virtue will be ashamed of it, and Her Majesty, if She

knew, would never thank them for it. For after two excellent Proclamations She has publish'd, "Wherein She charges us to take effectual Care to prevent all Persons keeping Taverns, or other Public-Houses whatsoever, from SELLING Wine, Chocolate, Coffee, Ale, Beer, or other Liquours, or RECEIVING or PERMITTING Guests to BE or REMAIN IN such their Houses ON THE LORD'S-DAY, except in Cases of Necessity and Charity, as we will answer it to Almighty God, and upon Pain of Her highest Displeasure: What can be a more insolent Reflexion upon Her, than to insinuate, that She has still a secret Reserve for Her Revenue to be maintained *by the Impieties and Vices of Her People*? Is it not to charge Her with the utmost Dissimulation and Hypocrisie, if when She commands us to be *Temperate and Sober*, and particularly to forbear *all Tippling in Public-Houses on the Lord's-Day*, in the strictest Terms that can be, She intends at the same time (as the Objection supposes) for Her own Advantage,

vantage, to *connive* at Intemperance, to *allow* of Tipling, and *discourage* those Magistrates who, in Obedience to Her public Order, would suppress them? I think 'tis a Conclusion much more decent, that by this Clause in Her Proclamation She has openly and solemnly *disclaimed* all such Profits of Excise, as may be raised from such immoral Practices.

But further, I deny the Assertion it self, That the Revenue of the Crown *will really be impaired* by prohibiting *Tipling* and *Drunkenness*. I believe it will appear a reasonable Computation that *Three Parts* in *Four* of the poor Families in this Kingdom have been reduced to want (if not *only*, yet *chiefly*) by haunting Taverns or Ale-Houses. Especially labouring Men, who very often consume there on the Lord's-Day what they have gotten all the Week before, and let their Families beg or steal for a Subsistence the Week following. 'Tis much the same with too many Tradesmen, who dissolve the Profits of their Trade in *Tipling* and *good Fellowship*, which ought to be laid out in necessary Expences at

Home, or laid up to make Provision for their Children; and by this Means either they, or their Posterity, or both, must fall into Decay. Now I suppose you will grant me, that as the Number of poor and ruined Families encreases in a Nation, the Prince that governs must find a proportionable Decay in his Revenue: On the other Side, all such Laws *duly executed*, as keep Men, by *Sobriety, Temperance, and Frugality*, in a prosperous and thriving Condition, do most effectually provide at once for the Happiness of the People and for the Riches of the Prince, and notwithstanding a present inconsiderable Fall in the Excise, are really the best Means in the World to establish the Royal Revenue, by providing for the *Sufficiency* of those that are to contribute to it.

Object. XII. *Eug.* I am fully satisfied in what you say; and yet perhaps there may be *no great harm* in taking a little *Refreshment* in a Public-House, *after Divine Service is over*. Whether may not this fall within the Provision both of the Proclamation and the Statutes, as *a Case of Necessity or Charity?*

Th.

Th. In Answer to this, I ask in the first Place, why so much need of *Refreshment* on the Sunday-Evening? Is the Service of God such a mighty *Fatigue*? It is seldom any where of above Two Hours Continuance in the Morning, and as long in the Afternoon, with an Interval of Two Hours Rest betwixt them: And I dare appeal to the Consciences of those that plead for *Refreshment* in a Tavern or an Ale-House after such hard Labour in the Churches, whether they take any considerable Pains in Religion, either in their *Families* or in *private*, before Church-time, that may contribute over and above to the spending of their Spirits. I doubt it's too true, that those who insist upon the Objection, (which I dare say *Eugenius* does not, as from his own Judgment, but from the common Cant of those that are interested in the Pleas for Drinking,) neither trouble themselves much with Religion *at Home*, nor with Attention to what's done *at Church*; but either *sleep away* the Prayers and Sermon, or trifle away most of the time *in worldly Thoughts* of their *Pleasure* or their *Business*;

finest; and therefore cannot be supposed to suffer any great Consumption of their Spirits by the Service of the Day. But if they *must* have Refreshment, why can't they have it *at their own Houses*. In Truth, *Refreshment* is but a Pretence for *Excess* and *Drunkenness* in these Cases. If Company meets together in a Public-House on the Sunday-Evening, when there is no Danger of other Business that shall call them away, *who* shall tell them the critical Minute when they are *sufficiently refreshed*? Except the Constable beat up their Quarters, they sit very contentedly Hour after Hour, and call for Pint after Pint, and make themselves Judges of their Refreshment, till they're able to judge of nothing at all. If you still ask, What harm there is in going to a Public-House, for only *one Hour* or *two*, and to stay no longer, I might tell you, that 'tis enough that *the Laws have forbidden it*, and that *Her Majesty has reinforced those Laws*, and agreed with them in Her own Proclamation *to forbid it*. The Statutes * against *Tipling* extend to every Day of the Week and every Hour of every Day,

(for

* 1 Jac. c. 9.

4 Jac. c. 5.

21 Jac. c. 7.

(for any thing that appears in them to the contrary,) by Consequence, to every Hour on *Sunday*, either before, in, or after time of Divine Service, as well as (and in Reason, *much more* than) on any other Day. The Statute of 29 Car. 2. against Prophanation of the Lord's-Day, which some that are retained for Vice, have declared is *nothing at all to our Purpose*, enacts, "That all and every Person or Persons whatsoever shall on every Lord's-Day, apply themselves to the Observation of the same, by exercising themselves thereon in the DUTIES of PIETY and true RELIGION, Publicly and PRIVATELY. Now if to sit *drinking in an Ale-House* be either a *public or private Duty of Piety*, I submit; but if it be (as certainly it is) a *Prophanation of the Lord's-Day*, a Mispence of that sacred time which we are especially obliged to employ in a pious Retirement at Home, or in instructing and reading to our Families for their Improvement in Virtue and their eternal Happiness, I suppose this Law (at least *implicitly*) forbids it. The Clause that fol-

Eng. May it not sometimes happen, do you think, that Two or Three very *sober* and *good Men* may really need Refreshment, after the Service is over? And why shall they be debarred the Convenience of a Public-House, for an Hour, or half an Hour, where perhaps they may entertain themselves with Discourse suitable enough to the Day?

Th. If Public-Houses be kept open for some who will be sober and good, they must be open for others that will not be so. For who shall make the Distinction? --- exclude this Company, and admit of that? Would not the Tavern and the Coffee-House, that pretend to such a Nicety, lose all their Custom? 'Twould be very impertinent if they should offer at it; either *all* must be kept out or *none*. Besides, those that are truly good and sober Men will rather *go without* this Refreshment (were it more necessary for them than it is) than set a public ill Example (by being seen there at such Times) to others, who may neither have the same Occasion, nor use it with the same Sobriety, as *they* would.

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We are commanded to abstain from all *Theff. 5. 22.*

APPEARANCE of Evil: Be our own Management of such Liberties never so temperate and grave, yet if it give Pretence to those who won't behave themselves so well, to conclude (by seeing *us* go in) that there is no Harm in taking their Diversion there, it certainly has the *Appearance of Evil*, and does a great deal of Mischief, as it encourages a great deal of Excess and Idleness; and further, as we still keep the People of the House from private Employments of Religion, and oblige them to *exercise their Trades* as well as those that come there with a worse Intention.

Eug. Pardon me, *Theotimus*, I can't *Object. XIII.* but think that the prohibiting *Tipling* was only designed the more effectually to prohibit *Drunkenness*; so that if a Man be not *disordered* with Drink, the End of the Law seems to be answered.

Tb. And pardon me, *Eugenius*, if I can't be of your Mind. It's true, the Preamble of the Statute speaks chiefly ^{*1 Jac. 1. cap.*} against the Entertainment of lewd and idle People to consume their Money and their time *in lewd and drunken Manner*; yet compare this Clause with the

the Beginning of the same Section, and you will find that the only allow'd Use of Inns, Ale-Houses, &c. is for the *lodging of Travellers* upon their Road from Place to Place, and to supply the Wants of such as are not able, by greater Quantities, to make their Provision of *Viſtuals*; and therefore when Company fits drinking, who are neither

* 1 Jac. 9. §. *Travellers* lodging there, nor such as they invite to them, nor *Labourers* who have their Diet in such Houses, and at the usual times of Eating, the Statute is suppos'd to reach them, and that this is the true Meaning of what the Preamble opposes to the *right Use* of Inns, the *Entertainment of lewd and idle People, to spend their Money and their Time in lewd and drunken Manner*. However from the *different* Penalty laid upon Tipling and Drunkenness (the latter *Five Shillings*, the other but *Ten Groats*) 'tis plain, the Law considers them as *different Offences*, and distinctly punishable. If Tipling were only to be interpreted by Drunkenness, the Crime would be the same, and the Punishment would be so too.

Eag. I remember something in the *Obj. a. xiv.* Statute of an Allowance for *an Hour* in Public-Houses; therefore I suppose we must prove the Company has been above *that time* before we can convict either the House or them.

Tb. Pray turn to the Statute, and you'll find your Mistake. *The Hour* that runs in your Mind is only allowed to Labourers, &c. *Dieting* in a public House. ——— “ Labouring and “ Handicrafts Men, upon the usual “ working Days, for one Hour at Dinner time, to take their Diet in an “ Ale-House. ——— But not a Syllable of any stated Time whatever in any other Part of this Act, or of any other Act relating to these Matters. The Statutes have forbid the Practice *at large*, without any Restriction of Expence, or Time, or Quantity of Drink, that I can find: which gives us, I think, sufficient Reason to conclude; that being found there in a *settled Posture of Drinking*, without necessary Business, whatever their Stay or their Expence has been, is what the Law intends by *Tipling*. Perhaps I shall need but one Argument to convince you of my Notion

tion. The Statutes have made the
 * 1 Fac. 1. VIEW of a * Justice of Peace, one Way
 cap. 9. of convicting the Company and the
 4 Fac. 1. cap. House that entertains them which shall
 5. be accounted sufficient Proof whereupon
 2 1 Fac. 1. cap. to levy the Penalties. Now can the
 7. Law be guilty of so great an Impertinence, as it would be to suppose a Justice of Peace to *stand by* for an *Hour* or *Two* in the Room where the Company is, to observe what Money they spend, or what Time they stay? Or that the Company should be such Fools to *sit Tipling on* with his Worship at their Backs, on Purpose to give him an Opportunity of convicting them? So that the View of a Justice of Peace could never form a Conviction at all, (and yet the Statutes have expressly made it one) if the Punctilio's of *Time* and *Expence* were essential to the Merits of the Cause. Therefore certainly by this VIEW the Statute refers to must, in Reason and good Sense, be understood, a *transient View* of the Company, the *seeing them together*, with Drink before them, and in a settled Posture, how long, or how little a while soever they had been there.

Eng.

Execution of the Laws.

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Bug. Well, *Theotimus*, I'll give up *Objc. XV.* that for gone then. But why don't we put these Statutes against Tipling in Execution *every Day of the Week* (to which they will extend) as well as on *Sundays*.

Th. To shew that the *Summum Jus*, and *summa Injuria*, that is made such a popular Cant in these Cases, is not at all intended by us. The Laws are in Force for every Day of the Week, because they were never repealed; but in the Course of an hundred Years, and the Execution long ago left off, perhaps we may suppose them *somewhat obsolete*, and it might look like a Hardship to put them in Execution, except so far as some new Statute, or a Royal Proclamation revives them. Now the 29 Car. 2. c. 7. may be interpreted to revive them, so far as they relate to the *Lord's-Day*; but however Her Majesty's Proclamation sufficiently does it: And this extending them only to the *Sundays*, we presume to execute them no farther. And 'tis strange to me, with what Modesty People can cry out in these Cases of the *Summum Jus*,

the *Rigour* of the Law, when they have but a *Seventh Part* of it.

obj^{ct} XVI

Eng. You hinted, I remember, that if Men want Refreshment, they may have it *at Home*, or in some other *private House*. Don't you think then, that if People send for Drink to their own Houses, and make up a Company to drink it, there is *more Danger of Excess* (and with less Notice taken) than in a Tavern or a Public-Alc-House?

Tb. No indeed, I don't. Because the more in Number your Company is, the more likely you are to set in for hard Drinking; and those that design for a Public-House, do generally affect as much Company with them as they can. Beside the Difference of the Place; you have no Restraint upon you in a Tavern from that natural Air of Civility and good Order that awes you in a private House, whether it be your own or your Friend's. But suppose all this to be only Speculation, and that People generally drink to as great Excess in Private as in Public-Houses, they are still as liable to be *known* and *convict* of Drunkenness in the one as

in

in the other; for all the Company, but the Master of the House, are *to go Home thro' the Streets*, and if they be drunk, are as likely to be discovered and brought to Punishment, as if they were going from a Tavern or an Ale-House.

Eng. But in these you are always in Danger of a peeping Constable to disturb you; and the Fear of being seen in Disorder by him (who has not the Opportunity of inspecting them in a private House) keeps them upon their Guard against Excess.

Th. What has the Constable to do in this Argument? The Position you maintain, is, That the Laws against Tipling *should not be executed*; your Reason, so far as I apprehend it, is, that if they be, 'tis only to drive People out of Public-Houses who will betake themselves with more Danger of Excess to Private. This supposes that if we *let them alone* in such Public-House, for Fear of the same or worse Disorders elsewhere, those Laws are then *not executed*, and consequently no Officers trouble themselves *with any such Inspection*. But be this as it will, the

SCANDAL of haunting Taverns and Ale-Houses (especially upon the *Lord's-Day*,) is what the Law very justly provides against. And by punishing this we give at least a public Check to the *Impudence* of Vice; and therefore the Magistrate is bound to see to it, so far as the Law directs and allows him, tho' he can't extend his Inspection to private Houses.

Object. XVII. *Eng.* Consider again, *Theotimus*, that several Men have got *ill Habits* of Vice, and can't leave them off on a sudden. 'Tis *severe* to take the Advantage of the Law against such; to punish them for *what they cannot help*.

Th. Well, carry your Maxim as far as it will go. Here's a sturdy Beggar comes to my Door, that has been brought up by his Parents to make a *Trade* of begging, (as 'tis very well known most of your Strolers are); This idle Way of living is become habitual to him by Education and many Years Practice: Is it *severe* to take up this Fellow, and send him to the House of Correction, or into Her Majesty's Service? Is his Idleness the more excusable, because 'tis *habitual*? Or is he not

not so much *the* rather to be punished, because (thro' this Habit of Idleness) there is no other way to make him apply himself to Labour and an honest Livelihood? The Case is the same with a *Pick-pocket*, *High-way-man*, and the like; that have either been trained up to Roguery from their Youth, or contracted a Habit of these Practices by Use, and *know not how* to take up and live honestly. Would you save them from the Gallows; because Thieving is become a second Nature to them? Sure you would think they deserved *the less Favour*, by being long practised Rogues, and less likely to reform. He that has made such a Beast of his Nature, that he cannot be easie, but when he is tipling or drunk, is so much the more scandalous an Offender, and the more fit to be made a public Example of. What Room there is for *Mercy* in the Law, is by all discreet Magistrates determined to *the first Offence*, or to him that is *very seldom guilty*, or that was *unawares surpris'd* into Excess, being otherwise of a good and sober Character; or that is *sorry for his Fault*, and pro-

mises to *reform*; but never to a *notorious, hardened and habitual* Sinner, who sticks to his Vices, on Pretence he knows not how to leave them. But do you really *believe* these Gentlemen, that they cannot forego their ill Habits? Indeed their Condition's very dangerous, the Distemper has gained upon them exceedingly: But a good *Resolution* to be cured, will go a great Way; and except the Grace of God, there is not a more powerful Incentive of Resolution in such Cases, than suffering the Penalty of the Law. Would they be willing to run the Expence of Five Shillings every Day for being drunk, and to pay their Money for their Excess in the Face of their Neighbour? 'Tis not to be doubted but they would find a Way to *restrain themselves* rather than undergo the Shame, and pay so dear for a drunken Habit: For tho' People love their Vices, yet generally they love their Money better, or at least they will grow weary of them when they find them so very expensive. This will make them strong enough to break through ill Habits of Vice; and in time may make them
wise

wife enough to embrace good Habits of Virtue; or however, reduce them to an exterior Temperance and Sobriety.

Eug. But *Swearing* is, it may be, harder to be forsaken than any; --- a single Word or Two in Conversation grown habitual to them by Use; it passes from them unobserved; *they don't know when they do it.*

Th. Yet often punishing will teach them. They will soon learn to set a Guard upon their Tongues, when they perceive their Pockets bound for their Behaviour. How many *habitual Swearers* do we find, that (if they be not in Drink at the same time) know how to guard themselves in *grave* and *sober* Company, when they fear to be either reproved or informed against! How many Thousands, who were *notorious* for this Vice, have actually left it off within these few Years, as it grew out of *Fashion* amongst *Gentlemen*! Therefore *Habit* is nothing but Pretence; if People can leave it off upon such Considerations as *Fashion* or *Saving of their Money*, they can have nothing to plead, why *the Law* should not oblige them so to do. To suppose however the
ut-

utmost that can be supposed, that the Habit of Swearing has gained so much upon them, that they really *do not* know when they do it: Does not this make the Offender the more criminal, and the Execution of the Law more necessary for his Recovery? Moreover, the mischievous Consequence of such a Habit (which I mentioned to you * before) will convince you how proper an Object it is of the Repentment of the civil Government, when it destroys all Security a Prince can have of their Allegiance, or a Neighbour of their Truth and Justice. When they have habitually wore out (by using it upon all trifling Occasions) the Solemnity and awful Apprehension of an Oath, 'tis more by Chance than Principle if they don't go on to Perjury. Judge then whether a Justice of Peace that takes Notice of it does not very much upon this as well as other Considerations *serve his Country*, by so doing. Beside 'tis such an impudent and open Prophanation of the *most sacred Name* of God and Christ, that every Christian Magistrate is obliged

* Page 7.

liged by his *Religion*, by the Allegiance he owes to *Heaven*, to punish it so far as the Law empowers him.

Eug. God forbid that I should justify or skreen such Vices: But you must take me right. I only propose these things as popular Objections, which I am very well pleased to hear answered. And therefore you must give me leave to proceed. There is a *natural Shame* in Vice, (as in Lewdness, *Obj. XVIII.* Drunkenness, &c.) and if *that* wont reform a Debauchee, methinks Punishment by Law should rather *exasperate*.

Th. The Law is supposed not to punish, till other milder Methods be used to reclaim him. Those Methods, I take to be, the *natural Modesty* you speak of, the *Instructions of the Pulpit*, the *Advice of Friends*, the *Discountenance from good Men*, and *Warnings given* of the Penalty he incurs. If these be all overborn by Obstinacy in Vice, we have no other Way to attempt his Recovery but the *Ense recidendum* of the *Laws*, and we cannot justify ourselves in Point of Charity to the Offender, if we neglect this Method to reclaim him, whatever be the Consequence.

Ezek. 2. 5.

quence. *Whether they will bear, says God, or whether they will forbear, yet they shall know that there has been a Prophet amongst them.* At their Peril be it, if their Constitution be such as to turn their Physic into Poyson: *We must do our Duty.* But allowing that for the present it may, in many Instances, exasperate, 'tis to be hoped they will be wiser in time, when they consider, that what the Magistrate does, he is *bound* by his Oath and by the Laws to do; and 'tis *in Charity* to the Offender that the Laws have so obliged him. However, Punishment by Law, as it makes the Offender a public Example, may not only do a great deal of *Good to others*, but also *exposes him to Shame*, which he cannot avoid, tho' perhaps he may have stifled in a great Measure the natural Reproaches of his Conscience: So that if *Shame and Disgrace* for his Vices be a likely Means to draw him off from them, the *Law*, by bringing these upon him, may very probably effect the Cure.

Object. XIX.

Eug. But when the *Fear of God* and his *Eternal Judgments* can't prevail, do you

you think the Fear of *humane Laws* and *Penalties* will signifie much ?

Tb. Yes, I do. I grant that with a considerate Man, who reasons justly and discreetly, the former is an Argument of infinitely greater Weight than the latter: For *who among us can dwell* Isa. 33. 14. *with the devouring Fire? Who among us can dwell with everlasting Burnings?* But how few vicious People are there that ever give themselves the uneasy Entertainment of such Thoughts! On the contrary, they do what they can to stifle and rase the very *Belief* of them out of their Minds, or look upon these things as at such a Distance that they would hope they may not prove true, that God will be better than his Threatnings, or however that they shall have time enough to examine such Arguments hereafter. Whereas the Punishment inflicted by *humane Laws* is a Matter of *present Sense*, they see and feel it actually upon them, and have no Power to shuffe aside the Apprehension or Consideration of it; therefore this may terrifie them when the other does not: And in Truth we have too much Reason

son to observe, that the *Fear of Man* prevails much more generally than the *Fear of God*.

Objc^t, XX. *Eng.* Why may not the good Example of a Magistrate be a more effectual Disgrace and Discountenance to Vice, than punishing it?

Th. The good Example of a Magistrate is unquestionably of great Use, nay, 'tis absolutely necessary to the due Discouragement of Vice: But how? As it gives *Authority, Spirit, and Reputation* to what he does when he punishes for it; for considered apart from this, 'tis little more than the Example of a private Gentleman. Can you ever expect, that a swearing Justice of Peace should set another Man in the Stocks for the same Fault? Or if he do, must he not blush to see himself at Liberty? Will any drunken Magistrate in the Kingdom care to fall hard upon the Debaucheries of Public-Houses, who often contributes to them himself? And if he should, will it not be extremely ridiculous? Would it not be reasonable to suspect such Men as punish in others the Vices which themselves enjoy, that their pretended
Zeal

Zeal is but a Project for *Reputation*, or to serve *some private End*? And therefore except they reform *themselves*, as well as practise upon the Neighbourhood, every Body will laugh at them as *only acting a Part*, and they will create in the People, not so much a Disgust to *Vice*, as to the Pretences of *Reformation*, carried on with such a visible and plain Hypocrisie. On the other Side, a Justice of Peace, who is himself a temperate, virtuous, and religious Man, has a mighty Advantage from his Character, when he sets about suppressing Vice. His Proceedings appear to be from *Conscience* and *Principle*, not from *Obstentation* and *Interest*, and therefore carry with them an Authority the others have not, are better received, and more effectual. But tho' a good Example be *much*, it is not *all* a Magistrate has to do in these Cases. I am not guilty of *House-breaking*, *Murder*, or *Robbing on the Highway*; but is this a sufficient Excuse to me for not apprehending or committing *those that are*? What is it distinguishes the Magistrate from a private Man, if it be not that, over and above the

the Obligation he has upon *himself* to keep the Laws, he is also appointed and empowered to see that *others keep them*. His Commission runs, that he shall both **KEEP** and **CAUSE TO BE KEPT** all Ordinances and Statutes, &c. and certainly the *one half* of his *Commission* can never be the *whole* of his *Duty*.

Objec. XXI. *Eng. Prudence* however is to be used; we may do more Good by holding in a little, than by too open a Declaration, which may spoil all.

Th. But how? Will the Sons of Luxury and Profaneness, who are known to be notorious Slaves to Sense, be more easily reclaimed *without* the Fear of Punishment than *with* it? To what Purpose then are any Laws at all, if People would live better without them? Or any Magistrates for the Execution of such Laws, if the Execution of them would do more Harm than Good? How comes it to pass that the vicious and prophane *did not reform before* these Laws were made or executed? Why do they not do it now in those Places where, by the great Prudence of our Magistrates, the Laws do
still

still lie dormant? *Prudence* to be sure will run thro' a wise Man's Conduct and should especially be the Qualification of a Magistrate: But when under the specious Pretence of *Prudence*, he is drawn to a plain Neglect of his Duty, this *Wisdom* descends not from James 3. 13. above, but is earthly, sensual, and devilish. 'Tis secular Interest and the Fear of Man disguised under the Name of Discretion. *Worldly Wisdom* you 1 Cor. 3. 19. may call it; but that we all know is but another Word for *Foolishness* with God; and Foolishness it is, when for Fear of disobliging the proudest and most powerful Mortal upon Earth, we disobey the Commands, neglect the Honour, and despise the Favour of our eternal Judge in Heaven. And after all, *Eugenius*, what do you mean by the Objection? How is it that *holding in a little will do more Good*, and an open Declaration will spoil all? I have often heard it urg'd, but, in Truth, I never well understood it.

Eug. Why, all things are to be done by Degrees; fair and softly you know goes far; and too much Heat seldom does Good.

Th. Ill Men make hast to be wicked, why then should not others be as much in hast to reclaim them? *They* are *running headlong* to a miserable Eternity, and can we expect to overtake and bring them back by *going fair and softly*? *To him that KNOWS to do Good, and DOES IT NOT, (says St. James) to him it is SIN.* Why should we lose Time? The Season may be gone, before we enter upon Action; and then will not the eternal Ruine of those poor Creatures, whom (by God's Blessing) we might have reduced, lie very much at our Door, who are *going so fair and softly* after them? The Apostle's Advice is very different (and I'm sure, of better Authority) from this Proverb; it is that we should *redeem the time, ἐξαγοράζωμεν τὸ καιρὸν*, [*buying up every Opportunity, as those that would make the best of their Market,*] and this it seems is the *true Wisdom*; for so run the Words; *See that ye walk circumspectly, not as Fools, but as WISE, redeeming the time---* I do not deny, that in the Work of Reformation, as well as in other things, Steps are to be taken one after another;

Eph. 5. 15,
16.

Execution of the Laws.

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a prudent Method being a good Introduction to Success: But this is not to be made an Excuse for doing nothing at all. *Coldness* in the Cause of Virtue will do more harm than even *imprudent Heat*. For tho' you should happen to step a little too fast in some Instances, you have however entered your Protest in a public Manner against Vice, and alarmed the Guilty with an Assurance that they shall not be tolerated: Whereas by being cold and negligent in the Matter, you give them occasion to believe you're *not in earnest*, or that you have some *private Interest* to drive, by punishing one Vice or one Person and not another, or that you look upon it as a *Matter of Form* only, in a seeming Obedience to the Government, intending still to be as indulgent as you can. And thus instead of wisely and prudently serving Virtue, you will most effectually betray it.

Aug. But some Regard must be had to *timing things aright*, to the *Genius of the Place*, and the *Manner* in which we proceed.

Th. The Time for a good Man to punish Vice is, I think, as soon as

he has Authority and Power in his Hands to do it; except he is content to be chargeable with all the Prophane-ness and Debauchery that passes the mean while. What you intend by considering the Genius of the Place, I don't so well understand. If you mean, whether the People be generally *notorious for Wickedness*, or generally *good and sober*, with some *few Exceptions*; 'tis nothing to the Purpose; for you are to punish such Instances of Wickedness as you find, be they more or fewer. If, whether the People *will bear* the Execution of these Laws, and how they will take it; 'tis as little: For Magistracy is a very precarious Institution, if we must ask the Leave and Consent of the Populace, to execute the establish'd Laws,

Eug. I will give you an Instance or two which will further explain to you what I mean by the Manner we are to proceed in. *'Tis hard to judge when a Man is drunk*; much must be allowed to Refreshment and Chearfulness, and Care must be taken to make no Convictions upon *Uncertainties* and *Straining of Evidences*; for that may bring a great

great Reflection upon the whole Design of executing these Laws.

Th. I'm ready to grant the Substance of your Objection: But what Service will this do to the Consequence you would insinuate from it, that because 'tis *somewhat difficult to judge* when a Man is drunk, (especially in the lower Degrees of Drunkenness) it were better *not* to put the Laws against that Vice in Execution *at all*? On the contrary, they should *the rather* be insisted on, that People may be kept upon their Guard, and not dare to approach the *Borders* of Excess.

Eug. Pray what do you take to be the just and proper Indications of this Vice?

Th. I take a Man to be drunk when he reels notoriously in the Streets, or upon his Horse, when he stammers unusually in his Speech, and when he appears not to have the Command of his Reason as at other times. Besides which, I suppose you will easily agree, that a nasty Discharge of Vomit exhibits Drunkenness barefaced.

Eug. Softly, my good Friend; the Man may be disordered by some inno-

tent and sudden Illness, that may produce all these Effects, may cause him to vomit, or not to walk or ride so straight as he uses to do, a slippery Stone may throw his Foot aside when he can't help it; he may have a natural Infirmary in his Speech; and his Head may be affected by some Accident or Misfortune, and not by Drink.

Th. I never found *Eugenius* guilty of trifling before, and I beg he would not begin now. When you see a Man vomit or stagger, is it not easy to ask him how he does? And will not a prudent Man be able to judge by his Answer what's the matter with him? Or can you not by Enquiry (then or afterwards) learn from any other Hand whether he has any such supposed Illness upon him? He stutters remarkably in his Speech; but if he always does so, and if what he says be sensible and rational, you may suppose it to be an innocent Infirmary: If otherwise, you will soon perceive the Occasion of it. His Head, you'll say, may be touched with a Distemper: But how comes it to pass, that a Man in a high Fever and a Delirium, is suffered

terred to go abroad? Suppose him *crazed, half-witted, or mad*; yet these Misfortunes, however they may be brought to answer for his *Head*, can never affect his *Heels*; and tho' they may excuse the Nonsense of his *Words*, they'll hardly keep him in Countenance for the Injury he does his *Syllables*. If he has been taken ill suddenly, you will have other physical Symptoms to form a Judgment by; for Nature must be in a violent Ferment to be thrown into such Alterations by the sudden Force of a Distemper. In short, the Discovery's so easie, and these good natur'd Suppositions are so very weak, that even the Patrons of Vice themselves, with the same Breath, they urge them, would laugh at us, if we should believe them. And well they may: When a Boy of Fourteen or Fifteen shall readily and truly determine (if he sees a Man) whether he be drunk or sober; by his too often seeing Instances of both sorts, which gives him a Notion of the Difference, beyond all the Formality of *Rules*.

Eng. I confess there's no great Weight in the Objection; but there are

those that make a wonderful Flourish with it, when they have a Mind to bully the Laws, that they may be drunk securely. However, *Theorimus*, 'tis fit that both we and the Evidence should be very careful that no Convictions be made upon a Mistake.

Tb. Aye, by all Means: God forbid that any Man should suffer for what he was not really guilty of, tho' the Penalty were ten times smaller than it is. I entirely agree with you in that.

Obj. XXXIII.

29 Car. 2. c. 7.

3 Car. 1. c. 1.

Eug. I will propose another Difficulty. The Statutes forbid the *Selling Goods* upon the Lord's-Day, and lay a Fine upon Butchers and other Tradesmen that do it: Now there may be a *Necessity for several Goods to be sold on that Day*; as *Meat, Grocery*, and the like. And when an Information of this kind is brought you, how do you know *what occasion* there was for them in the buying, and by Consequence, how will you know when to punish? For Cases of Necessity are excepted by the Law. Some Allowances are to be made to *Forgetfulness* of providing these the Night before, and to some *unforeseen Occasions* that may make it

ecessary to send for them on the *Monday*; but this neither the Tradesman that sells, the Evidence that informs, nor you that sit as Judge upon the Case, can possibly be assured of *always*; I mean, whether any such Excuse may be truly pleaded or no. Is it not better to allow the *most favourable Latitude*, and rather wink at many things unnecessarily bought and sold, than to punish upon such frequent *Uncertainties* as the Execution of this Law will expose you to?

Th. In Answer to this, I say, those Uncertainties are not so great as you imagine: Where there is indeed a *Necessity*, it is to be allowed for; but the Justice of Peace, to whom the Information is brought, is still left *Judge of his Necessity*; and if he be not satisfied with the Excuse, he may proceed to punish. And to show you that he is not like to be very often *hard put to* to decide the Matter, I will consider that there is that can pretend to *Alleviance* in the two Excuses you suggest. As to *Forgetfulness*, - I think there need not be much Abatement on that Score. When People see the Laws are

are strictly put in Execution, 'tis not to be doubted they will find a way to remember what they want *in due time*; they will send on *Saturday-Evening*, when they know they can't be supplied on *Sunday*; or if, thro' Forgetfulness, they suffer an Inconvenience once or twice, it will make them think more seasonably for the future; and if you still suppose their Memories to fail them now and then, is it not better they should undergo some trifling Inconvenience, as often as that happens, than that the Scandal should be suffered of making all Days alike, and prophaneing the sacred time devoted to Religion, by buying and selling, in Contempt both of the Laws of God and Man? The other Supposition you make of *Accidents* and *unforeseen Occasions* that may require to be supplied on that Day, will lie in a little room too; for I take it only to extend to such things as are requisite by way of Medicine, Surgery, or Necessities of that kind, which will very rarely be sought for any where but in an Apothecary's Shop; and that, I believe, no Body
would

would trouble themselves to so little Purpose as to inform of.

Eng. And is this all the Allowance you're willing to make? What if a Friend or two come in to dine with me unexpected, I must provide for them and their Servants something more than would have done for my own Family?

Th. The Impiety and Impertinence of Mankind (it's true) may sometimes lay this Hardship upon you; but the less you encourage it, the less you will be troubled with it. When they see, by the Provision you have made, that you don't care to have your Servants hurried on that Day, good Manners will teach them a due Reserve in this Point for the future, and they will learn to make their Visits more seasonably. But perhaps it is not *usual* to go to dine with a Gentleman at his Country-Seat upon the *Sunday*; or in a great Town, except invited; or any where, except he be either an intimate Friend, or a Person of considerable Figure and Estate. If a *Friend*, they must expect to be treated without Ceremony, and take the Freedom of his

his Table as they find it: If a Man of *Quality* and *Fortune*, he keeps a constant Table for his own Family, which he need not be ashamed of upon the unexpected Coming in of Three or Four Strangers. However, to give your Objection its utmost Scope, suppose a Case may happen, in which something more than ordinary will be requisite in your Entertainment, and that this Necessity is grown upon you by Surprise; yet consider, that our Reverence to that sacred Day, to the Honour of God, and the Laws of our Country, ought certainly to take Place of our Respect to private Friendships and Acquaintance; especially when what you are supposed to want is indeed *not necessary* to the *Refreshment and Support* of those whom you entertain (for less than People think of will supply the real Necessities of Nature); but is only Part of the Garniture and Pomp of *Luxury*, a superfluous Crowding of a Table with a Set of Dishes, which (if the Occasion was not foreseen) may very well be dispensed with, rather than encourage Trade upon a *Sunday*. I will only ob-

serve

erve further, that tho' the general Clause in the Statute of 29 *Car. 2.* prohibiting the Exercise of all Trades and Callings on that Day, makes an express Provision for Cases of *Necessity* and *Charity*; yet in that of 3 *Car. 1.* wherein Butchers (who are not mentioned in the other Statute) are particularly forbid to kill or sell Victuals upon the Lord's Day, there is not so much as one Word of a Supposition, that *any Cases of Necessity can happen*, which should need to be allowed for upon that Law.

Eng. Well, Theotimus, I have no luck with my Objections; and yet, like a harden'd Gamester, I'll play on. This whole Undertaking of executing *Obj. XXIV.* the Penal Laws against Prophanenels and Debauchery is *new*, and *looks odd*. In the Country especially; where People have thought these many Years they had nothing to take Care of but their Rent and their Taxes, and will think it strange, that Religion and good Manners should be palm'd upon them now. And as for great Towns, *they* have long enjoyed a Liberty of *Vice*, as well as Privileges of *Trade*, and are
as

as ready to insist upon that by *Prescription*, as upon these by *Charter*: So that they will be ready to wonder what this new Doctrine means.

Th. And I can give you an Instance of one great Town, whose Trade has been evidently impair'd, and almost wholly ruined, by the Liberty they have enjoyed in Vice; and yet, as you say, the Inhabitants are still too fond of it. But suppose *the Undertaking to reduce it be new*, I'm sure *the Obligation so to do* is old enough, as old as the Laws are by which we are empowered to punish Vice. And whom must we thank then, that the Execution of these Laws is *so new a thing*, but those *unfaithful Magistrates* who have been so many Years entrusted with the Power of the Law against Prophaneness and Immorality, and have by Connivance *infamously betrayed* the Morals of the People they ought to have taken Care of? If there be any thing in the Objection, it lies at *their Doors*; *We* are not bound to be perjured and unfaithful, because others have been so before us. The less Care has been taken hitherto, the more Diligence

ligence and Application will be requisite now, to undo (if possible) all the Mischief that was done by the irreligious Lenity of our Predecessors.

Eng. It will put a whole Neighbourhood into alarm, and breed a general Disturbance, where all was at Quiet before.

Th. You mean, I suppose, that all who love their Vices will be clamorous at parting with them; and who can wonder at that? The Powers of Hell, you need not question, will be up in Arms, and raging mad at all Attempts to make Men wise and sober. Your wicked Neighbourhood lies now, as it has many Years done, in a profound Security, dozing on in Sin, without the Uneasiness of any present Punishment, or the Dread of any Punishment to come, and will continue so perhaps till they die away into Damnation, except you give them this charitable Disturbance in due time. Is it not a false and pernicious Kindness, to be afraid of waking a Man lest you should spoil a pleasant Dream, when a Fire is breaking out in his House, the Smoak ready to stifle him, and

and the next Chamber all in Flames? However your Proceedings may for the present interrupt the outward Peace they seem to enjoy, yet 'tis a *fatal* Peace, and you do well to break it: Believe me, *Eugenius*, this will be the truest Mark of your Affection to them, and tend to introduce amongst them the *only solid* Serenity of a reform'd

Isa. 57. 21. Life and a good Conscience: For *there*
 — 48. 22. *is no Peace, saith my God, to the Wicked.*

Obj. XXVI. *Eng.* To *punish* all that offend would be *severe*; and to *let some escape* would be *partial*.

Tb. I deny both. To *punish* all that offend, would *not be severe*; because the Penalties in all these Cases are so very small. Indeed if the Fine, instead of *Twelve Pence* was *Twenty Skillings* for every Oath; instead of a *Crown*, *Five Pounds* for every drunken Debauch, and so proportionably in the rest, there might be something of Severity in taking all Advantages to convict: But as the Law now stands, I think 'tis, of its self, by much too favourable in taxing Vice; and therefore the utmost Rigour of Execution can be no great Hardship. But suppose the good
 Na-

Nature of an *Englishman*, incline you to be still more favourable than the Law, and not to punish all Offenders ; neither would this be, as you call it, *Partiality*. Because some offend by meer Accident, contrary to their general Deportment and Character, thro' a particular surprize, and such are always pitiable; when a customary Debauchee, who sins from a *Habit* and *Delight in Sin*, should be made a public Example in his Punishment, as he is in his Vices. Nor are you perhaps strictly bound to take Notice of *every Offence* in any kind, even of a Notorious Offender, provided you punish him often enough to make him know and practise his Duty better, if not wholly to abandon his Sin ; and to make the Neighbourhood sensible that all Vice must expect to lead an uneasy Life within your Jurisdiction. If indeed you wink at some notorious Offenders, and (either thro' *Fear* or *Favour*) do not punish them at all, falling only upon such as you think you can most safely be free with, *this*, to be sure, is direct *Partiality*.

Eng. The *Rashness* and *Imprudence* of Obj. XXVII. some who have put these Laws in Execution, or contributed to it by Inform-

H

ing,

ing, have brought upon all such Attempts the Scandal of *Intemperate Zeal*.

Th. Some people have got the way of calling every thing *Intemperate* that is *above their own Measure*; especially if it be a *Religious Affection*, in which of all things they are most afraid of exceeding. And in Truth, with Men of little or but moderate Piety, *i. e.* with most of the World, the very mention of *Zeal* gives them the Spleen; they take it as another Word for *Enthusiasm*, and (as the famous *Laureat of Vice* has call'd it) a *pious Madness of the Mind*. It must be own'd such an Offence has been given, when it was made (thro' want of *Judgment* in some, thro' want of *Honesty* in others) a Cloak for very ill purposes, and *wo to those by whom the Offence com-*

Dryden.

Matt. 18. 7.

* *Gal. 4. 18. eth.* But of its self it is an * excellent Virtue; when it becomes irregular and ungovernable 'tis a Fault. Now to define it rightly, *Z E A L* is a *Judicious earnestness of Desire in a good Manto promote the Glory of God, proceeding from the just Affection he bears to Him*. To this is certainly reducible the Pains he takes to suppress Prophaneness and Debauchery, which are most unsufferable Affronts to
God,

God, and Scandals to our Holy Religion. Had those amongst us who think otherwise, lived in the time of *Phinehas*, what a Cry would they have made against him in the Case of *Zimri* and *Cosbi*, which look'd indeed somewhat more like intemperate Zeal, than any thing which our Societies have done in their Proceedings of Reformation! And yet God approved very highly of what he did, and it was accounted to him for Righteousness. *Numb. 25. 12;*
 On the other hand, Zeal then becomes Imprudent, Intemperate and Faulty, when it either spends it self in Controversie, rather than in the substantial Parts of Religion, the Study of good Works; when it is partial, in falling upon some Sins, and favouring others; when it suffers the Man himself to practise the same Vices (or as ill) as he arraigns in his Neighbour; when it is carried on with Passion, and intermixt with Malice; when any secular Interest is at the Bottom; when it does not discreetly consider the properest Means and the most likely to be effectual to the Reformation it proposes; and when it runs beyond the Authority of God's Word, and the Extent of Humane Laws, by which it is to act, and to be govern'd.

Now supposing that some Imprudences should have blemish'd the fair Appearances of Zeal which some have given in this excellent Work. This surely is not sufficient to give good Men a Prejudice against these Attempts ; for 'tis not possible, but that in all Undertakings that require the Assistance of many Hands, (as this does,) part of the Management must fall upon some that have not so good Parts, or so much Discretion as others; and part of it must fall upon Persons of an inferior Rank, who (in this Case) tho' they may be *Good Men*, may reasonably be supposed to know more of the *Laws of God* than of *the State*, and therefore may be liable to overshoot themselves in some Particulars, for which they are in all Reason and Conscience to be *excused* upon their general good Design, and not to be *censured* for their want of Skill to manage it. Yet I will venture to challenge the World to instance in any popular Undertaking of great Concern and Difficulty, as this is, that was ever carried on with *fewer* Irregularities, with *less* imprudent Heat, *less* mixture of Passion and self-Interest, or *more exactly* according

cording to Law in the general, than this of the Execution of the Penal Statutes against Immorality has been. And tho' I should grant you the matter of Fact in your Objection, that several Imprudences have been; yet the ill Management of particular Persons can only reflect upon themselves, the *Design* may nevertheless be very good. To argue from *particulars* to *generals*, has ever been accounted *false Reasoning*: Because *some* are indiscreet, therefore *all* are so; because *some* conceal their Interest and their Passions under the Covert of Religious Zeal, therefore *all Religion* is nothing but Passion and Interest; this is wild Logick. And further, as to the Rashness and Imprudence you charge them with, I hope a *false Step in the Cause of Virtue*, is not so great a Crime as *Vice*: And therefore except we will openly declare for Prophaneness and Impiety, we ought certainly much rather to join with even an *imprudent* good Man (so far as is according to Law) in prosecuting Wickedness, than to join with the *vicious Party* in railing at his Imprudence.

Eug. I have heard an Objection (true *Obj.* XXVIII. or false) against some in the Societies at

London, that they make *Money* of Public-Houses, by conniving at Disorders there; and that Informers make a *Trade* of it, by being rewarded for their Informations, if not directly hired to inform,

Th. This is indeed a hard Charge, if it be true: But let your Authors *prove* their Allegation; let them prove that any one or more, who are actually Members of any of the Societies for Reformation in *London*, are guilty of such Connivances for Money, as they pretend; for *Suggestion* and *Suspicion* are not enough. If such Proof could have been made, you need not question but ill Men would long since have made a Flourish with it. The Societies have now (I think) been upwards of Seventeen Years erected, and if in all this time any such thing could have been proved against them, it would certainly have turned the Government from favouring them any longer, and would most effectually and quickly have overthrown the Reputation of their Design, and the Success of their Endeavours. Their Annual printed Lists of the many Thousands of disorderly Persons and Houses they have brought to Conviction and Punishment by Law, are Arguments not
to

to be contested, that they make *no Advantage* by *concealing and protecting* them: For if otherwise, how come all these to be convicted and punished, when a smaller Sum of Money would have bought them off. And therefore I say again, let any Man (who pretends to have given Money to save himself or his House on these Occasions,) *make Oath against* any particular Person, whom he can prove to have received such a Fee; and let the next Enquiry be, whether that Man either *is now*, or at the time of the Fact laid against him, *was* a Member of any of the Religious Societies; or if he was, then whether his Practice was *known to the Rest* of the Society, and he *continued still* a Member of that Body. As for being hired to inform or rewarded for it, the Case is the same; let those that accuse them *prove it*. In the mean time let me turn you to a Page in the large Account of the Societies, (printed first in 1699, and the fifth Edition * of it the last year 1706)--

* *Pag. 11.*

"The World may be challenged to
"make appear, that these Societies have
"been so much as treated with by any
"Person whatsoever, to give Informations with any Promise of Reward, or
"that

" that they have ever received the least
 " Advantage by any Convictions upon
 " these Statutes against Prophaneness
 " and Debauchery ; the Money arising
 " thereby being wholly appropriated to
 " the Poor, except the third Part of the
 " Penalty upon the Statute against Pro-
 " phanation of the Lord's-Day, which in
 " some Cases the Magistrate has a bare
 " Power to dispose of, but was never, that
 " we know of, received by any one of
 " these Persons.--Here's a fair Challenge
 made to my Hands but *Two* Years ago ; &
 if any Man will take up the Gauntlet, let
 him. But suppose they *really had taken*
Rewards for bringing in ill People to be
 punished, why should this be more scan-
 dalous than to claim and accept the Re-
 ward of Forty Pounds allowed* for bring-
 ing in a High-way-Man and Convicting
 him? If there be any Harm in the Thing,
 it lies in a Man's *taking Money* for bring-
 ing others to suffer the Penalties of the
 Law, and that is equally the State of both
 Cases : Except the Latter be less Scanda-
 lous because more Money is to be got by
 it. Give me leave to read to you a few
 Lines more for the just and general Re-
 putation of the Societies, out of the *Ac-*

* Stat. 4 & 5
 Will. & Mar.
 c. 8.

count of the Progress of the Reformation of Manners, the last Edition, 1706. (pag. 33.)

“ ’Tis exceedingly much for the Honour
 “ of this Undertaking, that after so ma-
 “ ny Thousand Persons have been pu-
 “ nished for their wicked Practices, &c.
 “ [since this Design has been pursued]
 “ No Man that I hear of, since the first
 “ Opposition to this Enterprize from its
 “ Infancy, has ventured his Reputation
 “ so far, as to publish with a Name any
 “ Objections against it,---to charge any
 “ Vices on those that have been Employ’d
 “ in the Forming and Carrying of it on,
 “ or Irregularities in their Conduct of
 “ this Undertaking, tho’ in all this time,
 “ the Enemies of Reformation have sure-
 “ ly had a sufficient Opportunity to con-
 “ sider of these Matters. In a Word, ’tis
 my steady Opinion as to these Societies,
 that they may truly affirm (as St. Paul
 does of his own Integrity,) they Seek not ^{1 Cor. 10. 33.}
their own Profit, but the Profit of many that
they may be saved. And, I hope, my dear
Eugenius, you are of that Opinion too,
 however you propose for satisfaction’s
 sake the Objections you hear made by
 others. Come, Friend, what say you?
 Are you willing to fall in with the like
 good

good Measures in the Country? And to use the Power which God has given you in a resolute Suppressing by Law the Vices and Immoralities of your Neighbourhood?

Eng. You put the Question home, *Theotimus*; but I don't know whether it be yet fully ripe for an Answer. I must consider a little more the Prejudices People have imbibed against these Proceedings, and the Hazards I shall run by striking into them.

Th. You do well to count your Cost, but I hope you still keep a Reserve for the Fear of God, and a good Conscience.

Obj. XXIX.

Eng. I shall certainly be call'd a *Fanatick* and a *Presbyterian* for my Pains, which will be no small Prejudice against what I do.

Th. It is the most difficult thing in the World, to conceive how the *Suppressing Vice and Immorality* can be a *Design against the establish'd Church*. Whoever charges you at that rate is guilty of the greatest Impertinence, and of something worse; he throws the most infamous *Scandal* upon the *Church of England*, and serves the *dissenting Interest* against it more effectually than any other

ther Way. For if the Reflection be true, we must suppose *Our Church* to favour all those wretched Vices which *the Christian Religion* absolutely condemns, and which (according to such an Hypothesis) *None but the Dissenters*, or those that incline to them, are against; and this, in other Words, is to allow, that *None but theirs* is a truly *Christian* Establishment. If a Position of this kind should be generally received, would it not make all good Men, that have a sincere Regard to *Christ* and his Religion, run into that Party and forsake the Church of *England*? But, God be thanked, 'tis false. Our Church in her *Liturgy*, her *Articles*, her *Canons* and *Homilies*, our Clergy in their *Sermons* and *Writings*, and I would hope the greatest Part of them in their *Lives* too, discountenance and disclaim the Vices which we punish. And fully to satisfy the World that *the Church of England*, as such, does *patronize* and *encourage* the Magistrate in thus punishing Immoralities, and that it is her Judgment, *we are obliged by our Office* so to do, let them turn to the Prayer for the Church militant in the Communion-Service (the most solemn time
the

she could take to put us in Mind of our Duty) in which we are taught to pray, that *ALL* who are *PUT IN AUTHORITY* under our Sovereign may truly and indifferently minister Justice, to the *PUNISHMENT OF WICKEDNESS and VICE*, and to the Maintenance of God's true Religion and *VIRTUE*. And this Clause was in, in the two Common-Prayer-Books of K. *Edw. VI.* before the Dissenters were thought of. As for the popular Cry of Fanaticism and Presbyterianism for doing what you see our Church prays God you may do, you will be wiser, I hope, than to lay it much to Heart; you know your self, and all your Friends know you, to be a *constant Communicant* with the Church of *England*, and I will add, an *Honour* to it by your good and Virtuous Life, while your Objectors are a *Scandal* to it by a Prophane and Vicious one. You must expect the Malice of ill Men will be severe enough upon you with ill Names; but you are a Disciple of the Blessed *Jesus*, and cannot expect better usage than your great Master had. Remember how *his* Character was handled

by the Wicked of that Age, for
 the Reformation *He* attempted. It was
 prophesied of Him by *Malachi*, that
He should be like a Refiner's Fire, and like Mal. 3. 2, 3.
the Potter's Soap; that He should *fit as a*
finer and Purifier of Silver, and should
raise the Sons of Levi, and purge
them as Gold and Silver, that they may
offer unto the Lord an Offering in Right-
eousness. Accordingly one of the First
 things he did in his public Ministry
 was to purge the Temple of the Pro-
 phane Market they kept in the out-Job. 2. 13, 17.

Court of it. This *Reformation-Spi-*
 rit raised a mighty Alarm in those
 who were like to lose by it. It was
 an Offence they would never forgive
 him, as it was the *first Thing* that
 rais'd their Spleen against him, which
 was afterwards encreased by his Holy
 doctrine and severe Reproofs. They
 call'd at him on all Occasions, call'd
 him a *Samaritan*, which in their way Job. 8. 48.
 speaking was but another Word
 for *Schismatic*; they look'd upon him
 as a *Madman*, and one *Possessed with* Job. 10. 20.
the Devil, which answers to the true
 import of the Word *Fanatic*: But
 their Malice rage against you thus,

as

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you would know, why Dissenters are so freely admitted into the Societies for *Reformation*: I ask, why they are not as well to be excluded from the Societies for *Trade*? The Business which they join in prosecuting, and upon which they meet, in *either* Societies, is nothing at all to the Dissenters Purpose, as *Dissenters*, nor affects the Church of *England* at all, as a particular Constitution. What has the Punishment of a *Swearer* or a *Drunkard* to do with the *Presbyterian Scheme* and the Abolition of *Episcopacy*? No more than a Cabal upon the Rates of Merchandice. If you still ask, how the Dissenters (if they had not *some secret End to drive at*) come to unite so readily with us in these Attempts? I answer, because Prophaneness and Impiety are *Enemies in common* both to *them* and *us*, as they are in general to the *Christian Religion*, which we *both* profess: And Vice had gained too much Head not to require all the Assistance we could have to check it, and that Assistance which good Men amongst the Dissenters have given in this common Work, we thankfully acknowledge

knowledge and pray God to reward it; But let it be remembred, that tho' they did and do come in to our Assistance (as every good Christian will, when the Interest and Honour of all Religion is concern'd,) yet they *were not the first Spring* of our Societies; those who began them were Gentlemen of the Church of England, with whom, as their Number encreased, and their Proceedings were known, the Dissenters willingly Embarked. If you suspect the latter of a Design, which the Church-Men they join with are not aware of; you start a *meer suspicion*, without any proof or any probable Grounds for an *Argument*: And in the next Place, you make your self wiser and more apprehensive than all those Church-Men, Clergy as well as others, who are Members with them of the same Societies. *These Men* can see no dangerous *Plots against the Church* that can lurk under what the Dissenters do *against Impiety and Vice*; and they, methinks, should at least be as well qualified and as much interested, to spy out any such secret Designs, as you and I in the Country. If you go further

ther and suppose even *they themselves* are in the Plot to ruine their own Church, in concert with the Dissenters; I say, 'tis a hard Supposition that so many of our *Bishops* and *Doctors* of the greatest Character in *England*, as are actually engaged in these Societies, (and some of them, of those who wrote so solidly and learnedly against the Dissenters, in the Collection called the *London Cases*) should now be suspected of a Design to *ruine* the Church they were always ready to *defend* before. 'Tis hard, I say, to imagine, that my Lords the *Bishops* and the rest of the Clergy, who (if there were no other Argument to clear them upon) enjoy too much in our Church to be willing to *lose*, should intend to destroy the Establishment by which they live. As to the *Rule* of these Societies in King *William* and Queen *Mary's* time, when you say the Dissenters were too much favoured, 'tis no Argument at all, except you can otherwise prove, that they contribute to the Interest of the Dissenters against the Church.

Aug. No; you have pretty well satisfied me of that. But whatever the *obj. XXX.* *Clergy about London* do in this Matter, I believe you find *few in the Country here*, that care to appear in Favour of such a Design; and that, I must tell you, will give a mighty Damp to what we can do; for say the People, if this were a Design of Importance to Religion, why do not *our Clergy* show us that it is so by their Concurrence?

Th. And so the best of them every where will do: Or if they don't, the more's the Pity: But are we to neglect *our Duty* because some of them forget theirs? Not at all; we must answer to God for the Duty of *Magistrates*, let them acquit themselves as they can for that of *Ministers*. If neither the *Example* of so many Fathers of the Church, the right Reverend the Bishops, and of so many other famous and learned Divines amongst us, as have *concerned themselves in the Design* of suppressing Vice by Law, and *recommended it from the Pulpit* in the many Sermons they have preached before the Societies, and printed; if the *Circular Letters* of the most Reverend the Archbishop

Bishop of *Canturbury*, which do the same in particular to the Clergy of his Province; if above all, the *Fear of God* and the Obligations of their *sacred Function*, will not prevail with them to be active in what so directly and immediately tends to the very Business of their Pulpit and their Calling; what shall we say, but that our Saviour's Prophecy is made good, *Because Mat. 24. 12. Iniquity shall abound, the Love of many shall wax cold*: They will some time have a very terrible Account to give, when our Lord shall examine them of the *Opportunities* they had of doing Good. It's true, there are some Parts of this Work which in Prudence they may forbear, and others which by Law they cannot meddle with: Yet they may contribute to it in their Sermons, by exciting their Parishioners to inform of Offences to the Magistrate; they may in private Conversation approve, justify, and recommend such Methods; they may set up Societies in their Parishes, and meet with them, to concert Measures for the rendring so good a Design effectual, and to encourage to a vigorous Prosecution of it; them-

selves may give an Example, by *informing of some* in their Parishes with whom they find their public and private Admonitions do no Good : In short, they may many ways countenance and encourage the Suppression of Vice by legal Punishments if they please; and the Royal Proclamation has given them four times in a Year not only an *Opportunity* but a *Command* to do something of this Nature, more particularly than at other times. If they will do nothing at all, at their Peril be it : But the Parish is not bound by the Example of their Minister against the general Obligation that lies upon them *as Christians*, or the particular one upon any of them *as Justices of the Peace*.

obj. XXXI.

Eug. Some perhaps would be ready to say, 'tis only the Effect of a *morose, Cynical Temper*, or attribute it to *ill Breeding*, and *want of knowing the World*.

Tb. The vain and vicious Part of Mankind will never want hard Words to give to a serious Sense of Religion and our Duty : But the time will come, when those *airy Gentlemen* (except they prevent it by a seasonable Repentance)

tance) shall lose all the Mirth and ^{Luk 6.25.} Levity of Sin in an eternal Melancholy. Perhaps they will charge you, as you say, with *Sourness of Temper* and *ill Breeding*, for giving them Disturbance in their Vices; but as they give the same ill Language to *Religion its self* in the general, 'tis in Effect no more than charging it upon *Religion* and the *Fear of God*, which every good Man will be well enough pleased to stand or fall by. However, show them by an *innocent Chearfulness* in Conversation, that it can be nothing of Melancholy or Moroseness in you, and go on doing your Duty, unconcerned at any Character they may fix upon it. *Knowing the World* is but a plausible Phrase Men have got for imitating or bearing with all the Prophaneness and Impieties they see grown fashionable abroad; and want of *that*, is still no higher a Charge than *want of Wickedness*, which I suppose you will never resent as a Reflection upon you. But let them see you know *so* much of the World as neither to *love* nor *fear* it: And if every Magistrate would do his Duty, the vicious World would

soon be made *to know its self* a little better, in a severer Sence. The Charges of this kind which you mention, and many other Hardships and Difficulties in the Work, are owing to the long Neglect of Magistrates putting the Laws in Execution, which had made it an *unusual* thing, or in other Words, what Gentlemen have not *been bred up to* the Notion and Experience of, and therefore they cry out against it as ill Breeding. Custom, on the other Side, makes every thing familiar; and why then may we not conclude, that by a *general Practice* of putting the Laws in Execution for some Years, it will be accounted *consistent enough* with Civility (if not an *establish'd Article* of good Manners) so to do? Things more unlikely have obtained by Use. To instance only in *Swearing, Curfing,* and *prophane Discourse*, which in themselves are the greatest *Rudenesses* imaginable, (boisterous and noise, an open Insolence to the God we worship, and the utmost Affront to a *Christian* Company, who are supposed to reverence him and his Religion, and to account him their best Friend,) yet these,

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these, by meer Dint of Fashion, have been, till of late, esteem'd *the very Test* of a Gentleman. But tho' the Doing of your Duty *be* contrary to the present Humour of the World, we must nevertheless go resolutely on with it, as knowing that we are not to be judged for Eternity by the arbitrary Fashions of Men, but by the steady Rule of Scripture, and the Sentence of him *with whom there is no Variableness nor Shadow of turning.*

Eng. I am not popular, you know; *obj.* XXXII. I make little Figure in the World; and methinks another sort of People might undertake it with more Success than I can hope to do.

Tb. Popularity is an Advantage in some Respects, to this Work, and a Disadvantage in others. The *Advantage* of a popular Man is, that Attempts of such a Nature gain more easily upon the good Will of the People by his Authority amongst them, who are prepossessed with an Opinion, that he will do nothing to their Prejudice, nothing but what's for their Good. It spreads also much further, and other Magistrates in the Neighbourhood

bourhood or the County will be readier to fall in with the same Design, when a Man of great Figure and Reputation sets it on Foot. Let all those great Men, who have such an Advantage above others of doing Good this way, consider, how they will answer their Neglect when God shall call them to Account. But Popularity and the Enjoyment of humane Favour is also a *dangerous Temptation to decline so severe a Duty*, and so far 'tis a *Disadvantage*. If, as you say, you are not popular, if you have but little Interest in the Respects and Affection of your Neighbourhood, consider, that God is the greatest and the best of Friends. And you have so much the more Reason to apply your self to obtain *his* Favour and Blessing, which by this good Work you will be sure to do, and make an infinitely wiser Bargain, than to purchase Popularity with the Shipwrack of a good Conscience. You are eased then of the unhappy Temptation of being *afraid to disoblige* by punishing; for he that has nothing to lose can fear the Loss of nothing: And this I assure you is a very great Advantage. If by
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Reason of your studious retired Temper, or for any other innocent Cause, you are not entangled in particular Friendships with, Obligations to, or Dependances upon ill Men; what worldly Consideration should make you *Partial*? You may with so much the more Readiness and Courage make *the greatest vicious Gentleman* in your Neighbourhood submit to the Punishment of the Laws for his Extravagance. And I must tell you, that some few *such Examples* made will be likely to strike a more effectual Terror into Vice, than punishing an hundred meaner Persons for the same Offence. Despair not of Success; remember the Apostle's Observation, — *God hath* I Cor. I. 27, *chosen the weak things of the World to* 29. *confound the Mighty, and things which are despised hath God chosen, and things which are not, to bring to nought things which are; that no Flesh should glory in his Presence.* Depend upon his Assistance and Power, and you will have odds abundantly of the most popular Mortal upon Earth.

Eug. It's a difficult thing however Obj. XXXIII. to punish a *great Man*. Your Men of Power

Power and Figure will take it for an unpardonable Affront to have a Warrant against *them* for Swearing, Drunkenness, Prophaneness, or any thing else.

Th. On the other Hand, it will be a dangerous *Partiality* that will exasperate inferior People whom you punish, and go near to invalidate all your Endeavours of Reformation, if you let such Men be openly vicious without Control. Be they as great as they will, they must not expect to be *greater than the Laws*; and you, as you are entrusted by the Government, must not suffer it. For beside your Duty in punishing Vice, it may be of the last ill Consequence both to the Crown and People to let Men of Quality presume of being above Subjection to the Laws; it may end in overturning the Throne for a tyrannical *Aristocracy*, and reducing the common People to *Villinage* and *wooden Shoes*. And therefore for your Prince and Country's Sake you should fix a resolute Purpose to curb the Vices of the *greatest*, as well as those of others. If they offend, convict them; if they refuse to pay,
di-

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distrain; if they commence a Suit against you, stand it, and trust the Providence of God to determine on the Side of Justice and Religion. *Thou shalt not respect the Person of the Poor,* Levit. 19. 15. *nor honour the Person of the Mighty,* says God; *but in Righteousness shalt thou judge thy Neighbour.* And in another Place, *Te shalt not respect Persons in Judgment,* Deut. 1. 17. *nor BE AFRAID OF THE FACE OF MAN,* for the Judgment is God's. In like Manner *Jehosaphat* 2 Chron. 19. 6, 7. charges his Judges --- *Take heed what ye do, for ye judge not for Man, but for the Lord, who is with you in the Judgment,* and observes you; wherefore now *let the Fear of the Lord be upon you, take heed and do it, for there is no Iniquity with the Lord our God, nor RESPECT OF PERSONS,* nor taking of Gifts.

Eng. If I take your Advice, *Theoti-* Obj. XXXIV. *mus,* it will so alarm the Gentlemen about me, who either suffer, or may be in Danger so to do, that I foresee very easily, my Commission will not be long lived.

Th. Suppose it be not, your Country will lose more by that than your self. *They* will want your Assistance, and

and all good Men will be sorry you're struck out: But if you consider *your self* only, you will be eased of a great deal of Trouble and Expence, and may retire with so much the more Satisfaction, as you have the Honour to be struck out *for the doing of your Duty*. 'Tis very probable indeed, nay 'tis almost certain, that your Enemies, in complaining of you, will not dare to plead upon the true and naked Merits of the Cause; for in this Reign a barefaced impeaching the Reformation of Manners will meet with no very kind Reception from Her Majesty and Her Council. But they will make some false *Misrepresentations* of you to the Government; and if this be but likely to serve the Purposes of Vice, and turn you out, you will find a Set of Men who won't scruple it. I must tell you further, however, that tho' your Adversaries should go even *this Way* to work, they will find some Difficulty to succeed; the Government is not *forward* of making such Alterations as *they* aim at, by striking out of Commission (except for very good Reasons well prov'd) whom it has once admitted

ed in : And therefore it is more than possible they may lose their Labour. In short, 'tis my Opinion, that so long as you go on faithfully, serving to your Power the Honour of God and of your Prince, of Religion and good Government, by an active Zeal on all Occasions against Impiety and Prophaneness, God will protect you, in whose Cause you are engaged ; your Enemies are the Enemies of God, and neither their malicious Arts nor open Violence shall prosper.

Eug. If any of our Brethren of the Bench would begin this Matter, I would willingly join with them ; but I don't love to be *singular*. *obj.* xxxv.

Th. But remember, my Friend, that 'tis not *humane Examples* by which we must be judged. Singularity cannot *in its self* be reproachful, but as it is with Respect to *Good* or *Evil* ; and then 'tis not the *Singularity*, but *the thing in which* we are singular, that is to be considered. To be singular in Wickedness is a Crime, and so much the greater as it argues the *Height* of Impiety. To be singular in a good thing is a Virtue, and so much the more excellent, as it argues

argues some great Proficiency and Perfection in Virtue, to which we dare adhere in spite of all the Discouragement of ill Examples about us. So that you have nothing to do in this Case, but to consider whether it be a *good Undertaking*, and your *Duty* to suppress Vice, according to the Authority you have to do it. If it be, (as I hope has been fully proved before) 'tis a *Virtue* and an *Honour* to be singular in it. It's true, the wicked World will not be of that Opinion, but no wise and good Man will frame his Judgment in what concerns Religion by the Rule of theirs. *They*, to be sure, will reproach you for having more Conscience and Virtue than your Neighbours; but I hope you will have more Grace than to blush at such Reproaches. I can't think *Eugenius* so weak as to be put out of Countenance in the Exercise of his lawful Authority by the impertinent Tattle of a Mob. However, (as you know your own Infirmities better than I do,) if this be really an Objection with you; call to Mind the Words of our Saviour --- *Whosoever shall be ashamed of me and of my Words in this*

Mark 8. 38.

this adulterous and sinful Generation; of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father with the holy Angels. And remember his Example too, in whose Person the Prophet thus delivers himself: -- The Lord God will help me, therefore I shall not be confounded; therefore have I set my Face as a Flint, and I know that I shall not be ashamed.

Eug. But to be alone in so difficult a Work, is a Discouragement and Disadvantage, as well as a Reproach. I shall have no Body to advise or assist me.

Th. If you want Assistance or Advice, ask it, in the first Place, of God, *Jam. 1. 5.* the Fountain of all Wisdom and Power, and he himself has promised, that it shall be given you. I am continually with Thee, says the Psalmist: *Psal. 73. 23.* Thou hast bolden me by thy right Hand; *24.* Thou shalt guide me with thy Counsel, and afterward receive me to Glory. And thus King Asa in his Prayer acknowledges, that with God it is nothing to help, *2 Chron. 14. 11.* whether with many, or with them that have no Power. You will want indeed the Concurrence of those that should join with you, if they decline it: Yet per-

perhaps some of them, tho' they don't think fit to declare themselves by acting openly in the Cause, will give you their Advice if you desire it. Or if they will not, you have other Friends to consult upon any Difficulty, either by Conversation or Letters.

Eug. Yes, *Theotimus*, and I must take the Freedom to reckon you in the Number; but I shall fear to be troublesome by applying my self on all Occasions that may require Advice.

Th. For my Part I assure you, it will be the greatest Pleasure in the World to me, to assist you in so good a Design; and so far as my poor Capacity will go, you may depend upon me; but for your Satisfaction and Security in what you do, it will be proper in some Cases to advise with Lawyers.

Obj. XXXVII. *Eug.* In the mean time, it will be accounted *Pride* and *Forwardness* in me to enter upon such an Affair, when so many others (my elder Brethren on the Bench) don't care to concern themselves.

Th. You are not to account to God for the Opinion the World is pleased to have of you, but how far you deserve

serve it. Forwardness even in a *good thing*, when it proceeds from *Pride*, is a Fault; when 'tis owing only to a *Love of Virtue*, and Desire of *doing Good*, the Conscience of this Principle should make you despise the Censures of the World. Will the Fear of such ill-natured Censures excuse you before God for the Neglect of your Duty? Ought you not to *obey him rather than Men*? The Jewish Rulers, to be sure, thought St. Peter and St. John a couple of forward Fellows for preaching up a Doctrine which they had not embraced nor authorized: And how did the Apostles behave themselves upon this? They appealed openly to them in the sense of their Duty --- *Whether it be right in the Sight of God, to hearken unto you more than unto God, judge ye: For we cannot but speak the things which we have seen and heard.* It's true, there is, in good Manners, a Respect owing to those that were in Commission before us; but we carry it too far, when it creates such a servile Dependance; when it makes us afraid to use our Authority in any thing, which they will not encourage or approve, tho'

we are sure 'tis agreeable to Law, and sensible that 'tis Part of our Duty. Your Commission, I'm sure, lays no such Restraint upon you; It runs, *Quod assignavimus vos CONJUNCTIM & DIVISIM, & QUEM-LIBET VESTRUM.* The *Statutes* are the Rule it sets you, the Execution of *them* is the immediate Business of your Place: And if others, who are obliged by the same Statutes, the same Commission, and the same Oath, will not think fit to act so far as they ought to do in those Matters, or not to act at all in them, still *you* remain obliged nevertheless to the full Execution of your Office. It seems strange, that Men of Sense & Integrity should not all have the same Apprehension of their Duty in so plain a Case. I can account for it no other way in Charity, than that those that can think otherwise, and have any serious Regard to their Duty, have either not read the Statutes and the Proclamation, or never given themselves the Trouble to *consider* them, as they ought to do; and have imbibed such popular Prejudices against this Reformation-Work, that they will not so much as look into (or however not carefully read through) the Books that

that have been writ to prove and to inculcate their Duty in this Matter; and that if they would do these things, if they would take the Pains to examine the Arguments that have been urged for such an Obligation upon them; they would be of another Mind, and heartily join their Endeavours with you. In the mean time, I own 'tis very possible the Pride of some will make them think themselves slighted, by *your* acting in such a Work without a Precedent from *them*, and they will malign and ridicule you for it; for pretending to more Religion than *their easie Consciences* suppose to be necessary: But I'm sure it would be more ridiculous if you should cut your Conscience to their Measure, and forget the Commands of the Government which you are to act by, and the Laws of God which you are to be judged by. *The Proud, says David, have had me greatly in Derision, yet have I not declined from thy Law.* *psal. 119.5* If *Example* weighs so much with you, consider *this*; and proceed boldly in doing what lies in your Power to suppress all Wickedness, whether those that have been longer in Commission

An Essay upon the

will join with you or not, so long as you have the *Laws* to warrant you, and your *Oath* to bind you. 'Tis a proper Civility indeed to ask them first the Question, whether they will please to strike in with the Design, and let them know you shall be glad of their Direction and Assistance in it: If they refuse to meddle, you have however made your Compliment, and have no more to do than to proceed in your Duty.

Object.
XXXVIII.

Eng. I think *one Man can't do much.*

Th. That's a Mistake: Almost the whole Business of suppressing Profaneness and Impiety, may be done by *One* Justice of Peace, by the Power which the several Statutes in those Cases have given him: He may levy Twelve Pence each Sunday (a) upon those that *absent from Church*; he may levy the several Penalties upon *Prophanation of the Lord's-Day*, (b) by *Sports and Pastimes*, by (c) *Carriers, Waggoners, Drovers, &c. travelling, or Butchers killing or selling Meat* upon that Day, by (d) *exposing Goods to Sale, or exercising Trades* upon it, and the like, and he may punish (e) *Drunkenness*,

a) 3 Fac. c.
§. 27.

b) 1 Car. 1.
1.

c) 3 Car. 1.
1.

d) 29 Car.
1. c. 7.

e) 4 Fac. c.
1.

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ness, (f) *Tipling*, (g) *Prophane Swearing* and *Curfing*, without a Necessity of any other Magistrate's Concurrence : (f) 1 Jac. c. 9. 21 Jac. c. 7. 4 Jac. c. 5. (g) 21 Jac. c. 20. 6 and 7 Will. 3. c. 11.

Our prudent Legislators foreseeing how hardly the greatest Part of our Magistrates would be got to execute such Laws, have left it in the Power of any one Justice of Peace, that has a Sense of Religion and his Duty, to act in these things, that he might not be wind-bound by the vicious Negligence of his Brethren.

Eng. You do well to put me in Mind of this, but it was not what I intended by the Objection. My Meaning was, That when a single Person enters upon such an Undertaking, it can be effectual only *in the Neighbourhood just about him*, or in *his own Presence*; and those in the same Authority with himself, if they refuse to take the same Measures, not only limit the Reformation to a *small District*, but encourage the *Impudence of Vice*, even there, and render it so much the more difficult to be suppressed.

Th. You may punish upon Information in any Part of your County, if those that should do it will not; and

let it be *known*, that you *will do so*, to encourage those that have a sincere Zeal for Religion to bring Informations to you. You don't know how much this may contribute, if vigorously applied to, to the Reformation of a larger District than your own Neighbourhood. But however that be, you must rather do *what Good you can* (be it more or less) than sit still and do *none at all*. If by punishing Vice, any one little Village, nay any one Family in it, be effectually civilized, 'tis worth all the Pains you can take, as it may end in a thorough Establishment of Religion amongst them, and *that* in the Salvation of their Souls.

obj. XXXIX. *Eng.* This is all very true; But what if other Justices, instead of joining with me, *should oppose me*.

Luke 11. 52. *Tb.* Let them consider the Wo pronounced by our Saviour against those in his time, that *entred not in themselves* to the Kingdom of God, *and hindered others that were about it*. It is the utmost Pitch of Malignity against God and Virtue, when one in Authority, who should promote the Honour of them both, thus openly declares for Vice

Vice and Damnation. Keep you within the Directions given you by the Laws, and the Malice of such Men will have no worse Effect than *to expose themselves*: For they cannot hinder you from punishing. They may indeed *give Spirit* to Wickedness for the present; but that will soon fail when ill Men, who are buoy'd up against you by such Opposition, find all that your powerful Enemies threatened ending in nothing but *ill Language* and *personal Spleen*, without being able either to *affright* you from going on, or any other way *compel* you to desist. You must however summon all your Resolution to carry you thro' such an unhappy Discouragement as this will be; and especially *consider* Heb. 12. 3. *him who endured such Contradiction of Sinners against himself, lest you be wearied and faint in your Mind.* You can never be opposed with more Virulence and Malice than Christ was by the Jewish Rulers; the Men in Authority set themselves against him from the very first; yet he went on with his good Work as long as he lived, and sealed and finish'd it with his Blood. Hear

stable be sued, your Adversary runs at least *twice* the Hazard that you do. *You*, if you recover, have *double* Costs against him: *He*, if he succeed never so well with his Action, can pretend to no more than *common* Costs. *You* are sure of all the *Favour*, *he* of all the *Discountenance* that can be by Law, from the Court. So that you see what odds you have against him to encourage you. It is my Opinion further, that if *one Suit* be commenced upon such an Account, and your Adversary *be cast*, it will put an End to all the Opposition of this kind you are afraid of; no Body else will dare to give you a second Trouble. The *Expence at Law* therefore will be *no great Matter*: But if it were *more*, if you were to run out your *whole Estate* in Suits to defend your Execution of these good Laws, *could you part with it upon better Terms?* Is not the Favour of God and the Happiness of eternal Life worth infinitely more than this? Are you any more than a *Steward* in your Estate for God? And do you grudge to disburse *his Money* to maintain *his own Cause?*

Eng.

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Eng. There is a great deal in what you say, *Theophilus*; but has not your Zeal carried you somewhat too far in the Particulars? You know the Apostle requires us to *provide for our own Families*, and calls him *worse than an Infidel that does not*.

Th. I put the Case to the utmost, only to strengthen my Argument. 'Tis next to impossible you should be so harrassed with vexatious Suits, as literally to consume your whole Estate against them. Perhaps they may bring a Charge of *Forty or Fifty Pounds* upon you; and how much will that reduce your way of Living, or impair the Fortunes of your Children? Only I add, that if God should think fit (by suffering the Impudence and Malice of ill Men) to try you, with the Hazard or Loss of *all you have*, it would be well disposed of, and what your Duty requires you to forego, when the Honour of God and Religion makes it necessary. *Whosoever be he that forsaketh not all that he hath* Luke 1. *cannot be my Disciple*, says Christ.

Eng. But all Men are not in the same Circumstances. Some have good Estates,

Estates, and little to do with them : Others a much smaller Fortune, a numerous Family of Children, and many poor Relations, won't you allow such as these to be a little *more cautious* what Expence they run into than the other ?

Th. I allow them both to avoid (as much as possible) the giving an obstinate and purse-proud Sinner any real *Advantage* to ground an *Action* upon. Let them keep from Suits as prudently as they can, provided they don't compound with their Consciences for the Sake of their Purses, but continue still to execute their Office and the Laws with full Vigour, as they ought to do. Whatever a Man's domestic Circumstances are, he must not shorten *his Duty* for Fear of *Trouble* and *Expence*. If his Estate be small, he shows so much the more of a generous Faith in the Divine Providence, who dares *trust his Family* to the Care and Goodness of God, by whose Command and for whose Glory he is obliged to dispose otherwise of that which should *maintain it* : And I doubt not, as the *Faith* is more generous, the *Reward* will be proportionable.

Eng. A Gentleman, who has an *An-Object*. XLI.
usual Revenue certain from his Land, tho' it be not so great as some of his Neighbours, has more Encouragement to venture upon Expence in such a Cause, than one that has nothing but his *Trade*, tho' a very good one, to depend upon, which ebbs and flows by several Accidents, and by the Favour or Disfavour of his Neighbourhood. Now *the Magistrates of our Corporations* are usual *Men of Trade*, and may suffer very much in their Business, disobliging their Customers by whom they live, and impairing the original Fund out of which they should provide for their Children. Their Trade will be lessened *for the future* by the Malice which ill Men will bear them, over and above the *present Charges of Suit* out of what they had laid up before. And this Objection holds yet stronger on the Side of *the Constables*, who are still supposed to be of more ordinary Rank, still more dependant on the Good-Will of their Neighbourhood, and, as they have less to live upon, more easily undone.

Th. It may be so, if we judge by the natural Tendency of things : But in Cases of this Nature, where the Duty we owe to God, and our Obligation to promote his Honour, are concerned, we must still insist upon Arguments of Religion for a Balance. Our too great Eagerness for the World is, in more Instances than one, a very fatal Temptation to neglect our Duty.

Mat. 6. 24. *No Man can serve two Masters,--- he will hold to the one, and despise the other; ye cannot serve God and Mammon.* And as it is our Duty, to take off our Affections from this to the other World, so it is our Interest to lay up our Treasures there, where they can never be impaired by the Villany and Malice of ill Men. Therefore our Saviour commands us to depend upon the Providence of God, and his Blessing, for all the Necessaries of humane Life. He instances in *the Fowls of the Air*, and *Flowers of the Field*, which, tho' they have no Subsistence beyond this perishing Life, and no Means of providing for that by their own Labour, God takes Care of, and supports, and adorns; and how much more will he think

think himself concerned to take Care of *Men*, whom he has enobled with immortal Souls? Will he not still more particularly, do you think, provide for such of them as have either *actually lost*, or are resolutely bent to *venture* all the Means of Subsistence they enjoyed from him to *promote his Glory*? Does not the Supposition of a most just and merciful Being, (which we own by the Name of *God*) very naturally lead us to such an Expectation?

Eng. These are Speculations that may entertain a philosophical Mind well enough, in the midst of Ease and Plenty: But is it practicable, think you, for Men, who have always conversed rather with *Business* than with Books, to support themselves with such Reflections when they find a *visible Decay of their Trade* on this Account?

Th. How little soever they converse with other Books, I am sure they are bound as Christians to be conversant with the *sacred Scriptures*; and there they will find these Notions not arising from the vain Philosophy of Men, but from the Truth and Promise of the Eternal God, by their Belief or Disbelief

Mat. 6. 33.
Dr. Whitby's
Paraphrase.

Phil. 4. 11,
12, 13.

lief of which they shall be judged at the last Day. For after our Saviour had been advising at large to this Dependence upon God for the Necessaries of Life, he adds; *Seek ye first the Kingdom of God and his Righteousness* (that Righteousness which will render you acceptable in his Sight) *and all these things* (so far as they are needful) *shall be added unto you.* If they won't believe *God Himself*, I don't expect they should believe me. You ask if I think it *practicable* to support one's self under the Sense of Want and Poverty, by trusting to the Providence of God. I *do*; and that because God has not commanded us any thing that is *impracticable*; the good Spirit of Grace assisting us; as it must in all our other Virtues. *I have learned in whatsoever State I am*, says St. Paul, *therewith to be content. Every where and in all things I am instructed, both to be full and to be hungry, to abound and to suffer need: I can do all things through Christ that strengtheneth me.* We have had not only ancient but *modern* Instances of such a generous and truly Christian Faith. Men, who, in our own times, have vigorously pursued the Work of

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Reformation, in several Capacities, and been at much *Expence*, and run all *Hazards*, and suffered a *visible Decay in their Trade*, proceeding purely from their Zeal in this Undertaking, and yet have gone on resolutely in their Duty, being willing to *suffer the Loss of* *Phil. 3. 8.* *all things* in promoting the Glory of God, in *Hopes of that eternal Life* *Tit. 1. 2.* *which God, that cannot lie, has promised them.*

Eug. Notwithstanding all that can be said, this Objection will not be easily abated you; it has taken deep Root in Men that are concerned for their secular Interests.

Th. It has so. But such a Love of the World as hinders us in any kind from *doing our Duty*, is unquestionably one of those Spiritual Enemies we renounced in our Christian Baptism. *Love not the World*, says St. John, *nor the things of the World: If any Man love the World, the Love of the Father is not in him.* And our Saviour has told us *how hard it is for them that* *Mark 10. 24.* *trust in Riches, to enter into the Kingdom of God.* And therefore to neglect a Duty, bound upon them in order to

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their

their own and other Mens Salvation, because they find it inconsistent with their *Trade* and *secular Interest*, is in plain Terms to quit Pretensions to any World but *this*, to make a positive Choice of their Interest *here*, in opposition to any Hopes *hereafter*. And what if I should say that even in Point of *Prudence* and *worldly Policy* they are very much out in their Measures?

Prov. 10. 22. It is the Blessing of the Lord that maketh Rich, says *Solomon*, who, I suppose, was wiser than the wisest of these cautious Magistrates; and with what Face can that Man expect a *Blessing* from God, who pursues his aim at Riches by *conniving at Affronts* that are every Day offered to God and to *Religion*? God does indeed sometimes prosper wicked Men, because they have *chosen their Portion* in this Life. Yet the wisest and most likely Way, in general, to secure the Blessing of God upon our Trade, is first to make sure of a good Conscience, and then all other things *needful* for us will be added. God does often *remarkably bless* such as have suffered, or are prepared in their Minds to suffer all Difficulties that

that may happen, rather than neglect their Duty to him. He has *increased* their Trade and their Riches (as he blessed *Abraham* offering his Son) ^{Gen. 22: 12, 16.} when he found them ready to be sacrificed with a chearful Obedience to his Command. But whether he do so or not, *they have an Inheritance incorruptible, undefiled, that fades not away, reserved in Heaven for them;* ^{1 Pet. 1. 4.} and there they shall have sufficient amends for all they have lost, and abundant Interest for all they have laid out for God.

Eug. I have some few Scruples yet remaining. *The good Will and Affection of one's Neighbourhood,* ^{Obj. XLII.} is what a Gentleman and a Christian, may and ought to value: Now I'm sensible this Work will draw upon me a great deal of *Hatred* and *Contempt*.

Tb. That Man is but half a Philosopher, and but half a Christian, who has not learnt to bear Contempt and Hatred in a good Cause. Considering the general Wickedness of the World, you must assuredly expect such Trials. Whoever sets about to reduce Impiety *will be hated:* but by whom? By no
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good Man. Whoever has a serious Sense of Religion will applaud and love you for it: For he himself disapproves in his Mind, and condemns by his own virtuous Example the ill Practices you punish. All sober Men will be sensible that you are acting for the public Honour of God and Christianity in suppressing Prophaneness, and all wise Men will be sensible that you are doing a public Service to the State, in suppressing Extravagance and Excess. Indeed those guilty Persons, who are by your Means to be torn from the Enjoyment of their Vices, or suffer for them, will agree to hate you: And where's the Wonder in this? while you adhere to *the Laws*, it is not to be expected, that the *Offenders* should be on your Side. So that your *Objection* issues in this, That the Friends of Religion and Virtue will be pleased with what you do; but the vicious and immoral will be sure to malign you for it. For my Part, I am seriously of Opinion, that *next to the Favour of God*, one of the greatest Blessings a good Man has to wish for in this World is, to enjoy *the Spleen and Hatred of ill Men*; as it is

Luke 6. 22,

23.

1 Pet. 3. 14,

16.

a certain Evidence he is not of their Tribe, that *he walks not in the Counsel* Psal. 1. 1. *of the Ungodly, nor stands in the Way of Sinners.* For, says our Saviour, *if ye* John 15. 19. *were of the World, the World would love its own; but because ye are not of the World --- therefore the World hateth you.* Where two or three particular Persons only hate a Man, there may be somewhat of personal Quarrel in the Case, wherein his Virtue and Goodness are not immediately concerned: But when *the whole Party* of Wickedness is up in Arms, her *Horse and Foot*, her Friends of *Quality* and the *Mob*, drawn up against him, 'tis plain their Quarrel is *at his Goodness*, and at nothing else, whatever they pretend. This is no more than the old Enmity betwixt Vice and Virtue; *an unjust Man* (says Prov. 29. 27. Solomon) *is an Abomination to the Just;* Amos 5. 10. *and he that is upright in the way, is an Abomination to the Wicked;* especially if he makes any public Attempts to reform. *The World cannot hate YOU,* John 7. 7. (says our Lord to the wicked Jews) *but ME it hateth, --- and why? --- Because I TESTIFIE OF IT that the WORKS THEREOF ARE*

EVIL. You see the blessed Jesus trod the same uneasie Path before you, and met with the same Entertainment you expect; therefore for our Encouragement, he tells his Disciples, *If the*

John 15. 18,
20.

World hate you, ye know it hated me before it hated you. Remember the Word that I said unto you, The Servant is not greater than the Lord. If they have persecuted me, they will also persecute you.

Mat. 10. 22.

And in another Place, ye shall be hated of all Men for my Names Sake; but he that endureth to the End shall be saved:

Ver. 38.

And he that taketh not his Cross and followeth after me, is not worthy of me. The Fear of Man hindred several of the Jewish Rulers from owning Christ, tho' they secretly believed in Him: But as I hope you are convinced, that what I have been perswading you to is your Duty, I hope you will not be afraid to let the World know that you are so; nor ever trouble your self with the Prospect of their Hatred in the Matter, lest the severe Remark upon those Rulers in the Gospel should equally include you, *that they loved the Praise of Men more than the Praise of God.* If you set about this Work

John 12. 42,
43.

with

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with a sincere Zeal for God's Glory, and the Honour of Religion, you may perhaps suffer a great deal from malicious Men; they will be ready to do you what ill Turns they can: But don't fear them. You are doing the Work of God; you are following the Example of the blessed Jesus; you are under the particular Guard of Providence, which will suffer nothing to befall you, but what will assuredly first or last turn to your Advantage; you have the Love and Approbation of all good Men; and above all, the Favour of your eternal Judge in Heaven, who will fully recompence there all the Pains you have taken, all the Contempt and Hatred you have undergone for him on Earth: While on the other Side, *Evil shall slay the Wicked, and they that hate the Righteous shall be desolate.* Psai. 34. 1.

Euz. You give me very good Encouragement against this Objection: But there is still a material Disadvantage you have not taken Notice of. If I gain the ill Will of my Neighbours, Obj. XLIII *I shall not be able to do them any Good; their Prejudice against me will be such,*

that I may *provoke*, but never shall *reform* them.

Th. This Prejudice, I suppose, will be grounded only upon your appearing in the *Execution of the Laws against them* for their Vices: Take all the Care you can, by Prudence and good Nature to prevent all other Occasions of Distast. But since they have plainly hitherto been Proof against the Fear of Hell, the Authority of the sacred Scriptures, and the repeated Exhortations of the Pulpit, 'tis evident this is the only way left that carries in it any Hope or Prospect of reforming them. If this won't do, or if it sours to *Prejudice* in their Minds, 'tis a Sign the Malignity of the Distemper is very great; and as this is the last Method of Cure, you have so much the greater Obligation to go on with it, and to try the utmost it can do. If after all, it prove to no Purpose, yet the Fault is none of yours; tho' they will not be reform'd *by* it, they would not be reformed *without* it. But further, the Prejudice they conceive against you at first will wear off in Course of time, in spite of all their present Heat, when they

they see you *resolved to go on*, not caring for any thing they can say or do against you. *Malice disregarded* is the most impertinent silly thing imaginable; when it loses its End (which was to fill you with Repentment and Trouble, and to awe you into an alteration of your Measures) 'tis too much out of Countenance to stay long, or gradually dies away under the Mortification of ill Success

Eng. But in the mean time my *Reputation* will lye exposed to all *the Ridicule* and *Scandal* they can throw upon it. I shall be at the Mercy of the Mob, who will be sure to raise an Hundred *Falshoods* of me, which are not so easily call'd in when they are once started and dispers'd, as perhaps *the Prejudice* may be that gave them Birth. *Obj.* XLIV.

Th. You are mistaken, my Friend; such silly Stories will be very short-lived. They will find no Credit with Men of Sense and Honour that know you, because your every Day's Conversation confutes them. They may indeed for a while be current amongst such as don't affect you; but when they have been told three or four Times over, and the merry

merry World has had its Laugh, they lose their Relish, and are laid aside of Course. If they be of a *Scandalous* Nature, or if they charge you with any thing that touches your *Honour* and your *Conscience*, 'tis fit you should consider, *whether you are guilty or not*. For this Advantage (and a very great one) you will have, that setting up for the Reformation of others, you will be sure to hear of *all your own Faults*; whatever the World knows of, that can be said to reproach you, will be told without a Whisper. And this, as it may alarm you to a seasonable Repentance, *if you be guilty*, may prove the kindest Office that could be done you; and as it may put you in Mind of several Failings which, perhaps, you did not attend to or consider before, so it will be an useful Hint to you to correct them. Reform *your Self* with all the Exactness and all the Speed you can, that you may be able to keep your Countenance in reforming *Others*.

Eug. Whether they have any thing in my present Conduct to expose me for, or not, they will rip up *all my old Vices*, (which, I thank God, I have long since *left and repented of*) and rather than
f31,

fail, even the trifling Imprudences of Youth, and the common Failings of Mankind.

Th. You must expect they will. But if they start a Charge against you of something that was done long since, and you have already repented, and wholly laid aside the Practice, you need not be ashamed to hear of it again from your Enemies; because you are now a *very different Person* from what you was then, of quite a different Principle and Behaviour: And they may as well reproach a *Man* for having been a *Child*, as a *good and virtuous Man* for having formerly been *otherwise*.

Eug. But how shall I fence my self against direct and positive *Falshoods* raised to discredit me?

Th. By disproving them. If you know your own Innocence, *confute the Scandal* in some public Company, and in private satisfy all you can that it is a Falshood; because the Imputation of *Vice* to one that sets up for *reforming it*, is of the last ill Consequence, if you suffer it quietly to prevail and be believed; as it makes the whole Undertaking you are upon look like a meer Hypocritical Scheme

Scheme for Reputation or Self-Interest. But after all, what are you your Self the worse for any Scandals raised upon you? You are not to look upon your Self as you do upon saleable Commodities, that rise and fall by the Market Price : You are not to judge your Self by the uncertain Opinion of the Vulgar, who, as they never think upon steady Principles, can never be long of the same Mind, or frame a regular Judgment of any thing. What is it that really makes a Man worse, but *Guilt*; or better, but an encrease of *Virtue*? These are the only solid Standards by which a Philosopher, when he weighs himself, debates his own Character; because the Consequence of these is *for Eternity*: All other Topicks of Esteem or Disesteem are computed only with Relation to this present World, and the Computers differ in their Computation too. So then, if you are innocent of what's laid to your Charge, you're never the worse Man for the Charge being laid. Nay, the best Men have frequently undergone the vilest Scandals. Our Saviour

Matt. 11. 19. was called an *Impostor*, a *Glutton*, a

Matt. 10. 25. *Drunkard*, a *Patron of Wickedness and wicked*

wicked Men, yet his being falsly called so, did not lessen him at all. *David* was levelled at by his Enemies much after the same Rate; *Every Day they wrest my Words, all their Thoughts are against me for Evil; they gather themselves together, they hide themselves, they mark my Steps when they wait for my Soul.* The Prophet *Jeremiah* too; *For since I spake, says he, [and told them of their Faults,] the Word of the Lord was made a Reproach to me and a Derision daily. I heard the Defaming of many; --- Report say they, and we will report it; all my Familiars watch'd for my Halting, &c.* The Apostles had the same Treatment, and were forced, in the Duty they were called to, to charge through Honour and Dishonour, thro' good Report and evil Report; accounted as Deceivers, yet knowing themselves to be True. And what were they the worse for this? They are now in the Enjoyment of Eternal Happiness, which their Defamers (except they repented) never shall attain to. If being Scandalized for the sake of Virtue make any alteration, 'tis much for the better to us. *If ye be reproached for the Name of Christ,* (says St.

Psal. 56. 56.

Jer. 20. 8, 10.

2 Cor. 6. 8.

1 Pet. 4. 14.

16.

St. Peter,.) happy are ye. If any Man suffer as a Christian, let him not be ashamed.

Our Saviour pronounces the same,---

Matt. 5. 11, Blessed are ye, when Men shall revile you, and shall say all manner of Evil against you falsely for my Name's sake: Rejoice and be exceeding glad, for great is your Reward in Heaven.

12.

On the other side, if the Favour and good Word of wicked Men come under any consideration with us, we ought to look upon it as the *most real and effectual Scandal* in the World; what else does our Saviour mean when

Luk. 6. 26. he says, Wo unto you when all Men speak well of you; for so did their Fathers of the false Prophets; and so will they of negligent or vicious Magistrates, under whom they may quietly enjoy themselves in Wickedness. To sum up the Evidence then, I think you will have no Reason to be angry at those that defame you for doing your Duty in this matter, if it draw down a Blessing from God upon you, and will strengthen your Title to a better Life hereafter. Heark-

Isai. 51. 7. en unto me, ye that know Righteousness, the People in whose Heart is my Law; Fear ye not the Reproach of Men, neither be afraid of their Revilings. Having a good

good Conscience, that whereas they speak 1 Pet. 3. 16, *evil of you, as of evil doers, they may be ashamed that falsely accuse your good Conversation in Christ.*

Eng. If the Point of Reputation were *Obj. XLV.* all, I should perhaps be satisfied with this Discourse: But the Justice of Peace and the Constable do both of them run a greater Hazard, they go in *Danger of their Lives.*

Th. This Objection seems to carry more strength than really it does. For in the first Place, tho' it's true, the Magistrate and inferior Officers have to do in these Cases with some of the worst of Mankind, such as are absolute strangers to Consideration and Conscience; yet I can't allow that *there is indeed* so much Danger of Life in the Execution of our Office upon them, as timorous People apprehend: Both because *the Protection of God* seems more especially engaged on our side, when we are doing his own Work, acting by his Authority and Command, and for his Glory, and this in a Regular, Legal, and Christian Way, without any thing of Rudeness in our Behaviour, or giving ill Men any further Provocation than the

the bare Execution of our Duty : And also because in Fact *there has no such thing happened* to them, (except one Instance only of the Constable killed in *May-Fair* in *London*,) ever since the Reformation-Societies were set up ; yet many Thousands of Lewd and desperate Persons have been convicted and brought to Punishment by them. The Constables, by order of the Justices, have gone about to the Taverns and Public Houses in their Ward, and unquestionably found there very often the most dissolute Bullies in the Kingdom, who wanted not the Will to have Murdered them, if the restraining Providence of God, for the Protection of his Servants in this Work, had not disarmed their Malice by a sudden Damp upon their Spirits. In the Country, I thank God, we are still less in Danger from such Men, as we have fewer of them amongst us ; and those we have, if they were inclined to be Mischievous, could not hope to escape so easily as in a large and populous City. If you will suppose any of them so desperate in Malice as to attempt such a Thing, with the *apparent* and *determined* Hazard of

*

Dying

Dying for it themselves upon the Gallows, and all this only to revenge the Quarrel of their Vices; why then do *the Officers of Justice* want Courage to venture *their* Lives in the Course of their Duty, arm'd with the Authority of the Law, a good Cause, and a good Conscience? Shall a wicked Wretch sacrifice his Life to the Devil with more Resolution than we dare offer ours to God? But however, the Enemies you are afraid of (depend upon it) have not Courage enough to attempt the twentieth Part of what they talk. Indeed, so far as noisic Curses and Threatnings and the artificial Bravery of Words will go, we must own them to be *somewhat terrible*: But go you resolutely on in your Office, put it to the Trial what they dare do in good Earnest, and you will find them *very contemptible*; all this mighty Flashing is but false Fire, and they the greatest Cowards in the World.

Eug. But some time or other, in the Heat of Wine, they may do what in cool Blood they durst not venture on.

Th. Perhaps they may, when they have a lucky Chance of Courage more than ordinary, and perhaps they may *effect* their Villany too. I will suppose the utmost your Objection would have, that you *go in continual Danger of your Life*; yet I hope to convince you, that the Apprehension of this ought to be no Bar to the vigorous Execution of your Office. For to what end did the Almighty *give* you Life, but that you should *glorifie Him with it*? And if endeavouring by all proper Methods to secure his Honour, and the Honour of Religion, against Immorality and Prophaneness, be not *directly* within the Notion of *glorifying God*, I am willing to give up the Cause: But if it be, the *losing your Life* in the Service is no more than *disposing of it to the very Ends* for which it was given you. You glorifie him so much the more in *Dying* for the Discharge of your Duty as by this resolute Constancy in his Service, even to the last Extreams of Opposition, you publicly give your Suffrage that his Favour and his Honour are to be regarded above all earthly Considerations whatsoever. I will add, that

1 Cor. 10. 31.

Phil. 1. 20.

it Entitles you to the Reward of *Martyrdom*, which the Primitive Christians were so ambitious of. *Be Thou faithful to the Death, and I will give Thee a Crown of Life*, says Christ. A Martyr is one who, at the expence of his Blood, attests the Truth, and Excellence, & Purity of *Christ's Religion*, & maintains to the last (in spite of all the Violence of wicked Men,) his Obligation to *profess* and *practise* it. Now as the Substance of Religion * which God chiefly insists upon, is rather the Zeal of a *good Life* than of an *Orthodox Profession*, why should not our Sufferings for promoting *Virtue* and *substantial Goodness* be as dear to Him, as those of a Missionary for Preaching, or his Converts for receiving the *Christian Faith* and *Doctrine*? And why may we not as justly reckon him a Martyr who dies in *that* good Cause, as him that dies in *this*? It's plain he *Suffers for Righteousness sake*, *Matt. 5: 10*; and then by consequence *G R E A T* is *his R E W A R D* in Heaven.

Eng. But Life is naturally Sweet; and the Thoughts of parting with it, when in the common course of Nature we might hope to enjoy it some Years more, go hard with any Man: *Th.*

Rev. 2. 10.

* *1 Cor. 7: 19.*

1 Sam. 15. 22.

Micah. 6. 8.

Acts 10. 35.

Jam. 1. 25. 35.

Tb. Nothing can happen to us, but by the Will of God: And therefore as we are to resign our Selves entirely to Him that made us, we are to conclude beforehand against any prejudices of Self-love or worldly Interest to what he thinks fit to determine concerning us, either as to the Time or manner of our Dissolution. When we have done what Good we can, the End of our Living is answered; and if God removes us from *our Work* to our *Reward*, is this an Injury? Are the Miseries of Humane Life so inconsiderable, that we are loth to change them for a blessed Eternity? What Business is there in which we can expire with more true-
Luk. 12. 43. satisfaction, and to better Advantage, than that for which we were Born? Or have we our selves, for any Temporal By-considerations of our own, a juster Propriety in our Lives, than He for whose Service we were made to live? The Example of *Christ* is very often recommended to us in the New Testament, that we should follow his Steps; that we should Love one another as He has loved us; By this, says he, shall all
1 Pet. 2. 21. Men know that ye are my Disciples: And
Joh. 15. 12. is
Joh. 13. 34, 35.

is it possible for us more closely to imitate him, than when we die for the Sake of *glorifying God* and *doing Good to Men*? especially in that religious Charity of reforming the Vices of Men, and setting them in the Way to Heaven. *Hereby perceive we the Love of God, because he laid down his Life for us, and we ought to lay down our Lives for the Brethren*, where a necessary Charity to them exposes our own Lives to Hazard. ^{1 John 3. 16.}

Eug. Not to interrupt you, *Theotimus*; Is not every Man bound to preserve his own Life, and not to draw down Sufferings upon himself and his Family?

Th. Yes certainly, where *Life* and the *Performance of our Duty to God and Man* are consistent with each other. But when the Case stands so, that we must either neglect that Duty, or hazard Life in the Performance, you will find, that whatever *Nature* may plead, Scripture over-rules it. *If any Man come to me, and hate not* [i. e. comparatively, where the Enjoyment of these things would bribe him against his Duty,] *Father and Mother,*

M 3

Wife

Wife and Children, Brethren and Sisters, yea and his OWN LIFE also, he cannot be my Disciple. And whosoever does not bear his Cross and come after me, cannot be my Disciple. I must tell you further, 'tis ill Policy, as well as want of Virtue, to do otherwise. For

Mat. 10. 39. He that finds his Life shall lose it, (says Christ) and he that loses his Life for my Sake shall find it. By declining thus to suffer for Righteousness Sake, and hoping to preserve our Lives by

Mat. 10. 28. a sinful Compliance, we can propole no more than the Enjoyment of a few toilsome Years in the trifling and uncertain Favour of ill Men, and Comforts blasted by the Curse of God; for the Sake of which we lose the most important Blessings of his Love, and forfeit our Hopes of Happiness to come: Whereas on the other Side, if we employ our selves, without Fear of any thing but God, in the Practice of keeping a good Conscience, and promoting Virtue; what Violence soever may be offered by the Barbarity of such as hate to be restrained, the God of Heaven will receive us with triumphant Joy, and crown us with

Eter-

Eternal Life. For *bleſſed are the Dead* Rev. 14. 13
which die in the Lord, -- that they may
reſt from their Labours, and their
WORKS DO FOLLOW them.

Eng. One Word before we leave
 this Argument, in behalf of the *Con-*
ſtables, who depending generally upon
 their Trade, the loſing of their Lives
 may be *The Ruine of their Families.*

Th. The Conſtable, I think, is not
 ſo much in Danger (upon ſome Ac-
 counts) as the Juſtice of Peace. For
 tho' it's true, he is the immediate Of-
 ficer that gives the Diſturbance to
 Vice, yet 'tis underſtood that he does
 it in Obedience to the *Juſtice's* Order,
 who would puniſh him if he did not.
 But granting that he ſuffers for obey-
 ing this Order, what will follow?
 That his Family ſhall be ruined by it,
 if that ſame Man was to die of an or-
 dinary Diſtemper, there would not be
 half this Outcry of Ruine to his Wiſe
 and Children, and yet there would be
 ſtill *as much Occaſion* for't. His dying
 violent Death does not leave his Fa-
 mily one Groat the poorer than if he
 had died in his Bed. You'll ſay it
 takes him off *ſooner* than ordinary; he

might have been blessed with Life and Health much longer, to have wrought for his Family, and seen his Children brought up. People never want Reasons against dying, all Ages have some Pretence or other to make it unseasonable. But how do they know he would have lived to do these things for his Family, if he had not been murdered in the Cause of Reformation? As strong and as healthy Men as *he* have dropped off suddenly in the midst of their Years. Perhaps it might not have been a Month, or not a Week, before a Fever had seized him, or some other Distemper carried him to his Grave. Or if he might have lived many Years, and his Trade have answered Expectation, and his Family have been by that Means well provided for, when the poor Man happens to be thus untimely cut off by an *Affassin*: If he dare not leave them to so good a Guardian as God's Providence, (whose Blessing he entails upon them by dying in his Service,) where's *the Faith and Generosity of a Christian*? Dare he not trust *God* to provide for them, as well as *his own*.

In-

stry? But however, a Constable
ht to consider himself as actually
d and sworn into the *Service of his*
nce and Country, during his Year;

his Office calls him upon several
asions to venture his Life in the
cution of it, at the Command of

Prince and the Subordinate Magi-
te whom he is to obey. He is to

Affrays, *disperse Riots*, seize
orderers, *High-way-men*, and the most

erate *Felons*: And why is not the
tery made of Ruine to his Family

n the Hazard of his Life on any of
e Occasions? He is to look upon

Hazards as the necessary Incum-
ce of his *Office*, when he is sworn

it; and therefore why should he
afraid of his Life in the Execution

the Laws, when the Execution of

Laws is the very Business he has
ertaken? But the Truth is, our

istables (especially in the Country)
e less Stomach to the Work of

ormation, than to any other Part
heir Duty; an Aversion most un-

thy of the Authority they bear,
of the Trust reposed in them, and

me will come when they shall re-
pent

pent it. I have only this to say further, That 'tis their *Interest* every way, to do their Duty *willingly* and with the *religious Zeal* that becomes them in so good a Work. For then let the worst happen to them that can, they leave the Care of Heaven engaged for the Good of their Families, and need not question but their Children will be well provided for; much better perhaps than by *their* Industry and Success in Trade; especially if the Increase be tainted with the ill Conscience of neglecting their Duty for the Sake of it. But if they act *unwillingly* and *grudgingly*, Religion and Virtue will not be much concerned to thank them, and God will take as little Notice to reward them.

Eng. You have exceedingly obliged me, *Theotimus*, by your Patience in hearing and answering my Objections. I will trouble you with but Three or Four more, and then I have done.

Obj. XLVI. You know a Magistrate can do little except *Informations* be brought him; his own Inspection will go but a little way. Now as *we can't compel* any
Body

Body to inform, *no Body's very forward* to give themselves that Trouble.

Tb. It's true, an Informer is the Magistrate's *Eye*, as the Constable is his *Hand* in punishing; yet something may be done by his own Inspection. If you be vigorous, as a Christian Magistrate ought to be, in punishing *Persons of all Ranks* that *swear or curse* in your Hearing, or whom you see *drunk*, or guilty of *any other Immorality* punishable by the Laws, it will strike a *general Awe into Vice* wherever you come, and give so much *Spirit*, such a *public Countenance to Virtue*, as will encourage several to come to you (*privately at least*) with Informations. It may encourage good Men perhaps to form themselves into *Societies* for this Purpose (as has been done in so many Places with glorious Success) when they find a Magistrate in the Neighbourhood ready to receive them, and conscientious and severe against Vice, within the Compass of his own Inspection. In a Word, you need not want Informations, if you take Care to countenance them. Where a Person comes to inform, as you have Reason to think,

think, not out of any *malicious* or *secular Design*, but purely aiming at the *Honour of God and Religion* in Suppressing Vice, give him, as in all Conscience you ought, all proper Encouragement, and that will bring you more; for one will take Heart from the Reception that another finds. As to the Hint you give, that *No Body is bound* to inform, I grant it, if you mean no more than that they are not *compellable by Law* to do so. But *every Man* is obliged in general, upon his Duty to God, and the Reverence he owes to *his Name and his Religion*, to inform the Magistrate against Vice and Prophaneness, that they may be punished. See how strictly God commanded the *Israelites*, if a *Father* or a *Mother* should entice them to Idolatry, that *their Eye should not pity, neither should they spare, neither should they conceal*, but bring them out that they might die for it. *And all Israel shall hear and fear* (says the Text) *and shall do no more any such Wickedness among you*. You see that even the nearest Relation in Blood, (and much less any Obligations in Friendship, Interest or

De-

Deut. 13. 8,
11.

pendance) was not to excuse them in informing against wicked Men, and bringing them to be made public examples, by suffering the Punishment the Law. Now tho' the Way of punishing such by *stoning*, was particular to the *Jewish* Constitution, yet that they *should be punished*, and in order to it, *informed against*, is plainly moral, and continues to oblige (as every other moral part of the Law of *Moses*) to the End of the World. For the Reason of the thing 'tis evident; the best Laws in the World being to that Manner of Purpose, if no Body will inform against those that break them, so as to keep alive the Spirit and execution of those Laws. Informations are (for any thing I know) full as necessary to good Government, as either Laws or Magistrates; and therefore as much the Duty of *Subjects* to form, as of *Magistrates* to punish. The Queen accordingly in Her Proclamation, strictly charges and commands, not only Her *Justices of the Peace* and other officers, Ecclesiastical and Civil, but,
ALL OTHER HER SUBJECTS WHOM IT MAY
 " CON-

“ CONCERN, to be very vigi-
 “ lant and strict in the Discovery and
 “ effectual Prosecution and Punishment
 “ of *Drunkeness, prophane Swearing*
 “ and *Cursing, Blasphemy, Lewdness,*
 “ *Prophanation of the Lord's-Day, &c.*
 as they will answer it to Almighty
 God. And who, do you think, can
 possibly be meant by *those other Sub-*
jects whom it may concern, but every
 private Subject who is present when
 any of these Offences is committed,
 and is by Consequence able to make
 Oath against the Offender, that he
 may be punished as the Law directs.
 In Truth, the general Mildness and
 Tenderness of the *English* makes them
 averse to bring one another to Punish-
 ment (tho' in the Cases we are now
 talking of, the Penalties are very small
 and inconsiderable). And this good
 Nature has made us almost ridiculous
 in Foreign Countries, as having *the best*
Laws to the least Purpose of any Nati-
 on under Heaven. So that those who
 (as you say) will not give themselves
 the Trouble to inform, are guilty of
 shutting their Eyes against the Autho-
 rity of *Scripture,* and the Suggestions of
Reason,

Reason, and the Commands of a *Royal Proclamation*; they are guilty of bringing *Contempt upon our Government*, and what's more, *the Judgments of God* upon their Country; they are guilty also by too just an Imputation of all the Oath, and Curses, Lewdnesses, Prophanations of the Lord's-Days, excessive Drinking, and other dissolute Practices, which they tamely hear and see committed by others, without giving themselves the Trouble to inform of; at least where there is *no Opportunity* for private Admonition, or where it has been tried *to no purpose*.

Eng. What chiefly frights Men from Informing, is the vulgar *Scandal* that lies upon it; *the Name is odious*.

Th. I own *there are* Informers who deserve to be Odious, and ever will be so; such as inform out of *Malice to the Person*, or *greediness of Reward*. And the general ill Character these Men have brought upon the Practice, the Devil has artfully improved to the very great Disservice of Religion: For by this means he has brought Men *not to distinguish* in Favour of those who from a pious Principle of *Zeal for God and Virtue*,

Virtue, give Informations against Prophaneness and Immorality, tho' they keep at the utmost Distance from either Spleen or Avarice, and has prepossess'd too many good Men with *Fear* of such an unpopular Work, and too many others with an *Unchristian Carelessness*. MALICE, I hope, *seldom is* (I'm sure it *never ought to be*) the Principle of such Informations; and where it is, I own it to be highly Odious, tho' the Cause of Virtue be pretended; and the Magistrate ought to discountenance it. And COVETOUSNESS OF REWARD I think *cannot possibly* be the Principle; because the Money levied for Offences of that kind is disposed of, by the several Statutes, to the Poor of the Parish, except those upon 3 *Car. 1. c. 1.* and 29 *Car. 2. c. 7.* in some Cases of Prophanation of the Lord's-Day, which the Justice of Peace has a Power of Dividing, two thirds to the Poor, and one to the Informer; 'Tis *lawful* for him so to divide it, but the Statute does not *command him*; nor can I hear that ever such a Dividend was made, or ever desired; and suppose it was, the Penalties
are

too small, and the Advantage too
 ling to make a Trade of. But be this
 it will, the *Offender* is not punished
 : upon clear and certain Evidence ;
 I why should the *Informer's* Repu-
 ion, or the Credit of his Action, suf-
 upon bare Surmises ? The Princi-
 s Men act upon are to be warily cen-
 ed, because they are not equally *vi-*
 e with what they *do*; and therefore
 arity (which *St. Paul* says, *hopes all*
things, believes all things,) should teach
 where there is an Appearance and
 session of a *good* Design, not to su-
 ct, without a very convincing Evi-
 ice, a *bad* one. Now when a Man
 orms against Prophaneness and Vice,
 I (for any thing that appears to the
 itrary) out of a serious Regard to
 rtue, and Religion, we must judge
 it Information *good* and *honourable*,
 long as *Virtue* and *Religion* are so.
 ie Jewish *Princes* did not think it be-
 v them to inform *Ezra* of the Irre-
 larities of the People in order to a ^{*Ezra 9.*}
 formation : And I heartily wish our
 en of Quality at home, would lay
 : Honour of God more to Heart
 in generally they do, and both set
 N a good

a good Example themselves, and *bring to Punishment* those that set an ill one. Nothing can add more Honour to their own Character than thus to discountenance Vice, the Meanest and most Dishonourable thing in the World; and nothing throws a greater Reflexion upon Zeal for God and Virtue, than that our great Men too generally think themselves above it.

Eug. There might be others, possibly, who would bring Informations, with a very honourable and good Design, if they did not fear by this means to lose the *Interests of their Trade* and the *Friendship of their Neighbourhood*.

Th. But this may be provided against by *concealing the Names* of such Informers as you have no Reason to suspect of Malice in what they do. This you may do if you please, for any thing in our Laws to the contrary, except the Offender will *traverse*, and insist upon a Trial at Law, (which will never be worth his while to save a trifling Penalty, or to know his Accuser,) and then indeed you must produce your Witness, but you need not till the Trial actually comes on. The

Equity

Execution of the Laws.

1;

Equity of producing an Accuser Face to Face with the Offender, is nothing to the Purpose, where the Suffering is so inconsiderable; except the Offender can give you very good Reasons to suspect his Accusation is unfair: And where the Inconvenience on the other side may be so great as exposing the Informer to the Spleen and ill-Neighbourhood of the Criminal, who for that very Reason, perhaps, desires to know him. The Law has made you *Judge* in the Case, and if your Witness be *upon Oath*, (as he ought be) and you think fit to credit him, the Offender has no more in common Justice to demand: If he will proceed to Law, 'tis time enough then to make a public Proof against him; but otherwise, because the Consequence will be much worse to the *honest Informer* if you expose him, than to the Offender if you conceal him, I think you not only may, but in Charity and Justice ought so to conceal him, and let it be known abroad, that in all regular Informations you will do so.

Eng. But if all this arguing should not prevail with People to bring us Informations, what must we do?

Th. Revenge it upon the common Enemy of Mankind, by being so much the more industrious and severe against Vice, wherever you meet with it. If they will give you no Assistance, do what you can without them. In the case of Tipling on the Lord's-Day, you may take your rounds sometimes in *Person*, and charge the Constables along with you, to visit the Public Houses; and where you find Offenders, punish them.

Obj XLVIII. *Eug.* Will not that *render the Office and Authority of a Justice of Peace contemptible?* Our Brethren of the Bench would never forgive me such a Proceeding; they would look upon their own Dignity as affronted and lessened.

Matt. 20.26,
28.

Th. God forbid that any of us should really think it below him (whatever the foolish Opinion of the World may be) to take the most effectual Care, even by his own *personal Labour* and *Attendance*, where 'tis *necessary*, to vindicate the Honour of our Holy Religion, and see those good Laws that provide for it, faithfully and fully Executed. That it is sometimes *necessary* in the present Case can hardly be denied:

nied: When we consider the *Constables*, as either *vicious* themselves, and consequently in danger to favour and conceal Offences; or however, *timorous* and *dependant*, and afraid to do their Duty; if either of these, and they be sent about wholly by themselves, you will have few (if any) Presentments made to you by them. And therefore to awe them to their Duty, as well as countenance them in it, and to make the search effectual to the Reformation intended by it, 'tis very requisite the Justice of Peace himself should sometimes go along with them.

Eng. It will be very troublesome, *Obj.* XLIX. *Theotimus*, to look after these things in Person.

Tb. What mighty Trouble can it be, if you are in Health, (and if you be not, 'tis not to be expected,) to take a Walk about your Parish, once or twice every *Sunday*? Would you think it so if your worldly Advantage lay at the End of it? If it were to *receive Money*, or with the Prospect of doing yourself any considerable *Kindness*; if it were only for your *Health*, for your *Pleasure*, or to *visit an obliging Friend*,

would the Labour and Trouble of an Hour's Walk (once in Seven Days) be look'd upon as Reason sufficient to stay at home? And do you pretend to be a *Christian*, with this lazy unwillingness to do as much for your *eternal Lord and Master* as you would do for *your self*?

Obj. L.

Eug. You have made me ashamed of this Objection; therefore pray, *Theotimus*, save me the Expence of Blushing longer. I have but one thing more to say against going about in Person, and that is, that it exposes a Magistrate to all the *Rudeness, Insults, and Affronts* that may be expected from a vicious Mob disturb'd in their Cups.

Th. I am glad to find your Objections run so low; this very weak one is a sign you're near an end of them. Sir, the Authority of a Magistrate and Laws, is what even a Pot-valiant-Fellow dares not readily look in the Face. But suppose he *do* affront you, you have the Constable with you, lay him by the Heels, or bind him over with good Sureties to the Session, where you will be sure of the Countenance of the Bench against all such Insolencies to
one

one of their own Body. Beside the Concern you your self have in these Affronts, you must not see *the Queen's Authority* trampled on at such a rate; in the Execution of your Office, you represent her Person, and he that insults *you*, affronts the Authority by which you Act. Make one Example or two, and shew your self a Man of Spirit and Resolution, and you will strike such a Damp into ill People, that (however they may dare to rail at you in private,) they will never venture to affront you publicly.

Eug. I have kept parrying, you see, as long as I could, in an ill Cause; but you have fought so well, that I have now nothing more to do than to submit. I own my Obligation to this part of the Duty of my Office, and intend by the Grace of God to pursue it: Yet I cannot presently wear off the Remains of *Fear* which will be still awing and checking me in such an unpopular Attempt.

Th. I have observed the true Spring of most of your Objections, as you made them, to be this Principle of the

Fear of Man, which renders you still uneasy. That *must* be conquered or nothing will be done: It will clog all your Resolutions, tincture all your Measures with partiality, and leave them imperfect and ineffectual; every step you take in this Work will be a Penance; and tho' you may force your self for a while to continue acting, it will at last tire you out, and you will desist with more Triumph and Advantage to Vice, than if you had never begun. By the *Fear of Man*, I intend such an Overgrown Respect for the *Power and Greatness*, such a fawning Desire of the *Good Opinion* and *Friendship*, and such a slavish Fear of the *Displeasure* of any Mortal upon Earth, as inclines you to negligence or prevarication in what you know your Duty to the God of Heaven requires of you.

Eug. I own, to my shame, this Definition touches me too near: I cannot wholly clear my self. But 'tis my Temper, and I don't know how to help it.

Tb.

Th. Some Men indeed, are naturally more timorous than others: But this is a very unhappy Temper for a *Magistrate*, of all Men; because strict Justice, Impartiality and Courage, are what his Office directly calls him to. There may be a great deal in Temper and Constitution to make a Man afraid of *disobliging* in what he is bound to do. But so there is in most Men to the particular Vices they are guilty of, as *Passion, Revenge, Lewdness*, &c. yet every Man as a Christian is bound, by all his hopes of Heaven, to row as vigorously as possible against the stream of Nature in such Cases; and by the Grace of God and his own active Endeavours, he may overcome the Difficulty, and introduce contrary Habits. 'Tis the same here; the timorous Apprehensions of Men may be forcibly thrown aside by *Resolution* and the *Grace of God*, how hard soever it may seem at first to conquer them. But there are other Causes, which either give rise to, or at least contribute much to strengthen this Fear of Man, which ought to be removed too.

Eng. What are those?

Th.

Th. In the first place, *want of true Faith*, or however, a very *weak and imperfect Faith*. The Promises of God, his Power to protect us, and the Reality of those glorious Hopes in another World, which ought to be the very Life and Spirit of a Christian, and to support him in *Cheersfulness* under all the Difficulties of this present State, do not make so deep, and strong, and steady an Impression upon our Minds, as they should do. Could we but keep our Eye intent upon the Inheritance we expect above, the *everlasting Mansions* of Happiness, which God has promised to those that love and serve Him faithfully; could we but fix our Selves in a steady Sense of God's Sovereign Power, and his exact *Veracity*; could we but bring our selves to depend upon them with such an *entire Assurance* as is due, when the eternal Governour of the World, the Fountain of all Truth and Power, declares Himself; we should not be very much affected with what *so impotent a Creature as Man* can do; we should be above those little petty Interests that tie us up from pleasing and obeying God;

we

we should despise the Frowns of the greatest Mortal upon Earth, and venture our Lives against his Malice, with all the Joy of Martyrdom. *For whose- 1 John 5. 4.*
ever is born of God overcometh the World; and this is the Victory that overcometh the World, even our FAITH.

In the next Place, it proceeds from *Love of the World*, and our ambitious Desires of rising higher in it: From hence we grow unwilling to lose the Favour of those that may help us onward to Preferment, chusing rather to please *them* than *God*. Another Occasion of it is our *too great Familiarity and Friendships with ill Men*, whom therefore we know not how to disoblige. Another is, the *conversing with over-cautious and fearful Persons*, which you will always observe to have a mighty Influence. The last I shall need to mention, is the *Neglect of Prayer to God* for the Grace of Courage and Resolution in our Duty; for every thing that is good, and great, and generous, must come from him, *without whom we can do no- John 15. 5.*
thing. Phil. 4. 13.

Eug. Whatever the Principle proceeds from, I'm sensible 'tis a very
 mi-

mischievous one, and ought by all proper Means to be curb'd.

Tb. You are certainly in the right, *Eugenius*; and hardly in any thing is it more mischievous, than when it restrains us from putting in Execution the Laws against Immorality and Vice. It contributes to *make the Wisdom of the Nation ridiculous*, in providing good Laws for nothing but to stuff a Statute-Book: It *makes Vice more impudent than if there were no Laws against it*; for if, by the slavish Timorousness of Magistrates, it can get the upper Hand of Law, and overcome the Fear of that, it has (humanly speaking) broke down the strongest Barrier that could stop it, and to be sure will quickly grow insolent upon such an Advantage: It is further answerable for the *Ruine of many Families*, by Gaming, Tipling, Lewdness, &c. which a timely Execution of the Laws might have prevented, if that had not been hindred by this servile and unworthy Fear: It brings down also *the Judgments of God* upon the Nation, where no Body has the Courage to do Justice against those

those Sins which every Day affront and provoke him.

Eug. I beg you, dear *Theotimus*, put me into the likeliest way to get rid of this unhappy Temper. What Method must I take to fortifie my self against it?

Tb. The first thing I will prescribe you, is *diligent, fervent and serious Prayer to God*, that he would inspirit you with a truly Christian Zeal and Bravery, such as is requisite to break thro' a Temptation so dangerous as the Fear of Man. Depend not upon your own Strength in this great and difficult Work; address your self to God for Prudence and Courage, and by his Help you shall prevail. In the next Place, reflect upon *the Vanity of this World*, and all its *Favours and Advantages*, and what a meer Shadow, a trifling, impotent, inconsiderable Creature *Man* is, of whom you are afraid. *Who art thou*, says God, *that thou shouldst be afraid of a Man that shall die, and of the Son of Man that shall be made as Grass, and forgettest the Lord thy Maker, that hath stretch'd forth the Heavens, and laid the Foundations* *Isa. 51. 12.* *shall* *13.*
of

of the Earth: All worldly Preferments, all the various Passions and Affections of Men, their Love and Hate, their Censure and Applause, must have an End in Death; at the most, they can continue but a few Years, and then be laid asleep for ever. Consider *your self* too as Mortal, and that within a little while you must bid adieu to this present Life. Suppose your self now expiring, and consider how little Reason there would be to value either the Favour or Disgust of Men, the Advantages or Sufferings that must be left behind you; neither the Pleasure of the one, nor Sorrow of the other can have any Influence in the Grave. Do you think that at that solemn time, you would not be wise enough to look upon all these things in a true Light, and despise them? Will it not then be the truest Satisfaction to reflect, that you are going into the Presence and Enjoyment of that God, whose Service and Commands you have preferred before all the transitory Dreams of worldly Interest and Favour? Will it not on the other Hand be a startling Apprehension, if you have acted a contrary

trary Part, that you have *denied your God*, forfeited his everlasting Love, and neglected your Duty for a few perishing Careless of a vicious Neighbourhood, which are now no longer to be enjoyed; but you are called to answer at the Bar of an offended and affronted Sovereign, for *betraying the Authority which he gave you*, and are like to fall under the eternal Anger and Resentments of that Almighty Being, whom you durst not obey for Fear of disobliging a wretched Fellow-Mortal? What is it Man can do? He can be angry, rail, and abuse you; can do some petty Injuries, and it may be, take away your Life, (yet nothing of all this without the Permission of God) *Luke 12. 4, 5* and this is the utmost he can do. But if to save your self these trifling Mortifications, you provoke God, by neglecting what you might do to serve and glorify him, there is no Shelter from his avenging Wrath; a miserable Eternity must be spent in lamenting this foolish Affectation of the good Graces and Esteem of Men, who indeed may come to *share your Punishment in Hell*, but can never *lessen it*.

There-

Therefore another very proper Antidote against the Fear of Man, is to consider, *That a Day of Retribution is coming, when the righteous God shall recompense Tribulation to them that trouble you, and Rest to you that are troubled.*

2 Thess. 1. 6,
7.
Luke 18. 2, 8.

Consider the Reward laid up in Heaven for those brave Souls, who in spite of all the Disgrace and Contempt thrown upon them, in spite of all the Hatred and Hazards they incur in this World, are neither *ashamed* nor *afraid* to do their Duty. *These light Afflictions, which are but for a Moment,*

2 Cor. 4. 17,
18.

(says the Apostle) work for us a far more exceeding and eternal Weight of Glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are Temporal, but those which are not seen are Eternal. And in another Place, *If so be we suffer with him that we may be also glorified together. For I reckon that the Sufferings of this present time are not worthy to be compared with the Glory that shall be revealed in us.* You see how contemptibly the wise Apostle speaks of all that you can suffer here, and how magnificently he represents

Rom. 8. 17,
18.

the Prospect of a good Man beyond the Grave; which, duly considered, must have a very encouraging Influence against the *Fear* that might otherwise obstruct a *Good Conscience*.

Another Help to it, is to reflect upon the *Sufferings of Christ*, and how he bore them; *who for the Joy that was set before him endured the Cross, despising the Shame*, and persevering still in the good Work which God had appointed him, notwithstanding all the *contradiction of Sinners*.

Remember too, that by the Christian Constitution, it is *necessary* for us to bear the *Cross of Christ*, if we ever pretend to his *Reward*. *All that will live Godly in Christ Jesus shall suffer Persecution*; and therefore, *No Man should be moved by these Afflictions*, for (says St. Paul) *Your Selves know that we are appointed thereto*: And 'tis to our infinite Advantage that we are so. By Suffering Contempt and Hatred in the Cause of Virtue, we learn to *despise the World*, to think more affectionately of *Heaven*, to turn our *Love* towards *God*, to place our *Trust and Dependence* only upon *Him*, and improve
O
ourselves.
our

our Selves in the excellent Grace of *Humility*. In short, we are assured that *all Things work together for Good* [by the wise and gracious Providence of God] *to those that love Him*; and therefore what have you to fear from the Frowns and Malice of ill People, when in effect it is your truest Interest to enjoy them?

Encourage your self further with the *Examples of other great and good Men*, who have run the same Race before you. I will instance only in *Moses* and *St. Paul*. The First *choosing* rather (and a wife Choice it was,) *to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season; Esteeming the Reproach of Christ greater Riches than the Treasures of Egypt: For he had respect to the Recompence of Reward, not fearing the Wrath of the King.* The latter having mentioned his Afflictions, makes this generous and heroic Protestation, *But none of these things move me, neither count I my LIFE dear unto my self, that I might finish my Course with Joy.*

The next thing I advise you to, is to converse as often as possible with
Men

Men of Piety and Courage, and avoid the Timorous. This will be a sensible Advantage to you; you will never leave such Company, but with Resolutions bold and active, and worthy the Courage of a Christian: Whereas *timorous Men* will fill you with new Scruples; their very *coldness* is infectious, tho' they should not offer to dissuade you.

Another Preventive which I would seriously recommend, is to have recourse often in your Mind to the *Scripture Promises of God's Protection*. Trust to his Providence, which will interest it self for your safety, whensoever suffering will not be an Advantage to you. Submit to his Wisdom and Goodness to order all things for the best. Remember the Royal Proverb of K. Solomon; *the Fear of Man bringeth a Snare; but whose putteth his Trust in the Lord shall be safe*: And the generous Courage of K. David; *The Lord is on my side, I will not fear what Man can do unto me*,
Psal. 55. 22. — 37. 5. 1 Pet. 5. 7. Prov. 29, 25. Psal. 118. 6. 56- 3, 4, 11.

It will further be of very good Use for your Encouragement, if you could gather some one or more Reformation Societies about you; if you can prevail with such as you think have a true Sense of Religion in your Neighbourhood;

bourhood, to meet often to concert the most proper Methods for carrying on this difficult Work, and by Conversation and Prayer, to strengthen and encourage one another in bearing thro' all Hazards for that purpose. This, if you think fit to meet *with them*, will be of great Advantage to you: And if you don't think *that* convenient; yet as the Assurance they have in you, as a Magistrate zealous for this good Work, will much encourage *them*; so the very *Being* and *Zeal* of such Societies will not a little Invigorate and Encourage *you*.

Eug. My Dear Friend, I thank you; you have given me full satisfaction in every thing, and by the Grace of God you shall hear in a little time more effectually that it is so. I am seriously resolved to set about it as soon as I get home; but as you have promised me already your further Advice and Assistance, as the Case requires; so you must Promise me *your Prayers* too, that I may have Strength and Courage to pursue it.

Th.

Th. With the utmost Pleasure, Dear *Eugenius*, I promise it. I do now, and ever shall, pray God to prosper you in such a glorious Undertaking; in which I hope you are prepared to undergo all Hardships for the sake of doing Good, (whatever the raving and distempered Patient may say of his Physician) being sure of the present Happiness of a good Conscience, and of the future Reward of *everlasting Glory*.

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I N D E X

TO THIS

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Distinguished by different Figures.

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